

THE
CONGREGATIONAL MAGAZINE.

MARCH, 1843.

PRESENT STATE OF THE CONGREGATIONAL CHURCHES
OF MASSACHUSETTS, UNITED STATES.

WHILST the Congregational churches of England are at the present moment laudably anxious to increase their knowledge of other ecclesiastical bodies, and to extend their fellowship to all those who are the true disciples of their common Lord, it is obviously their duty to give their first attention to the state of sister churches at home and in foreign parts, and especially to those who have historical associations with the great struggle for evangelical truth and religious freedom in our fatherland.

Amongst these, the churches of our faith and order in the old American state of Massachusetts, deserve our fraternal sympathy, and we are about to use the information contained in "The Minutes of the General Association of Massachusetts, at their Session at Westboro', June, 1842, with the Narrative of the State of Religion, and the Pastoral Letter," for that purpose.

Before however we proceed to quote from these documents, it may be interesting to our readers to know something of the state in which these churches are planted. Massachusetts extends from the Atlantic Ocean on the east, to the state of New York on the west, and its length, computed by the northern boundary which separates it from Vermont and New Hampshire, is 130 miles; by the southern boundary, which separates it from Connecticut and Rhode Island, 190 miles. Its area is given in the last census as 7820 square miles, and its population as 737,699 souls.

This province was first settled by a band of English emigrants in 1629, who, having left their native land for the sake of liberty of

conscience, organized the first Christian church at a place they called Salem, on the 6th day of August, 1629, when they signed the following covenant, which may be regarded as the expression not only of their sentiments, but of those churches which have now spread throughout the whole state.

"We covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth, and do explicitly, in the name and fear of God, profess and protest to walk as followeth through the power and grace of our Lord Jesus Christ.

"We avouch the Lord to be our *God*, and ourselves to be his *people*, in the truth and simplicity of our spirits.

"We give ourselves to the Lord Jesus Christ, and the word of his grace, for the teaching, ruling, and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men, in his worship.

"We promise to walk with our brethren with all watchfulness and tenderness, avoiding jealousies and suspicions, backbitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

"In public or private, we will willingly do nothing to the offence of the church, but will be willing to take advice for ourselves and ours, as occasion shall be presented.

"We will not, in the congregation, be forward, either to show our own gifts and parts in speaking, or scrupling; or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonoured, and his Gospel and the profession of it slighted, by our distempers and weaknesses in public.

"We bind ourselves to study the advancement of the Gospel, in all truth and peace, both in regard of those that are within or without; no way slighting our sister churches, but using their counsel as need shall be; not laying a stumbling-block before any, no, not the *Indians*, whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

"We do hereby promise to carry ourselves in all lawful obedience to those that are over us in the church or commonwealth, knowing how well-pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

"We resolve to approve ourselves to the Lord in our particular callings, shunning idleness, as the bane of any state; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

"Promising also, unto our best ability, to teach our children and servants the knowledge of God, and of his will, that they may serve him also; and all this, not by any strength of our own, but by the Lord Christ, whose blood we desire may sprinkle this our covenant made in his name." *

The Congregational churches in Massachusetts are now four hundred in number. They are united in twenty-four county or district Associ-

* Cotton Mather's *Magnalia Christi Americana*, book i. chap. 4.

ations, which are again joined in one "General Association," which is in fact the Congregational Union of Massachusetts.

The ministers and churches, united in these Associations, are in no way afraid of compiling "Statistical Reports;" for which purpose a return is given from each, of the total number of members, male and female; the number of admissions for the current year, by profession or letters of dismission; the number removed by death, dismission, or excision; the number of baptisms,—adults or infants; and the number of Sabbath scholars, and Bible class pupils. The report of each church is sent to the Association with which it is joined; and each Association sends a complete return to the General Association, by the hands of two representatives, who are accredited by certificates regularly prepared.

We have compiled the following table from the returns of the last year :—

Name of Associations.	Number of Churches.	Number of Ministers.	Number of Members.	Sabbath School and Bible Class.	Baptisms. Adlts. Infants.
Berkshire Association	31	27	3987	4322	61 .. 77
Hampshire ditto.....	17	13	1562	1396	7 .. 46
Hampshire, East, ditto	18	13	5137	2573	17 .. 94
Hampden ditto	25	24	3711	3443	80 .. 114
Franklin ditto.....	25	22	2078	2695	22 .. 60
Brookfield ditto	19	18	3146	4021	37 .. 57
Harmony ditto	16	16	1862	2494	28 .. 67
Worcester, Central, ditto ...	18	18	3799	3987	65 .. 114
Worcester, North, ditto.....	10	10	1920	970	8 .. 55
Mendon ditto.....	7	7	942	1339	10 .. 48
Middlesex Union ditto	18	18	3106	2812	25 .. 71
Middlesex, South, ditto.....	15	13	1845	2688	14 .. 56
Woburn ditto.....	9	7	1404	905	10 .. 27
Andover ditto.....	12	10	3317	2955	32 .. 62
Essex, North, ditto.....	23	21	2871	2995	6 .. 16
Essex, South, ditto.....	25	25	4050	4388	39 .. 159
Suffolk, North, ditto	17	15	3690	3226	79 .. 157
Suffolk, South, ditto	10	8	2490	2205	25 .. 87
Norfolk ditto	23	21	2743	3070	21 .. 56
Taunton ditto.....	17	16	2253	2665	24 .. 35
Old Colony ditto	12	10	1252	1074	33 .. 35
Brewster ditto	14	14	1337	1194	31 .. 21
Vineyard ditto	12	12	1267	929	4 .. 35
Pilgrim ditto.....	7	7	468	443	10 .. 35
Associations..... 24	400	365	60,234	58,769	658.. 1384

From the Statistical Reports supplied by the District Associations, a Committee of the General Association compiles "a narrative of the state of religion," which embodies most of the events of the year that call for observation. The following extracts are from that document for 1842 :—

"The past year has been one of peculiar interest to the Christian. The hand of God has been made manifest, and the great designs of his heart revealed, by dispensations of his providence and grace that are worthy of our most serious regard. While

we have felt his chastening hand in our commercial embarrassments, in the divisions which have distracted our national counsels, and in the awful judgments which have occasionally fallen upon individuals and communities, we have enjoyed an unusual share of the richest of all his gifts, the special effusions of the Holy Spirit. Never since the days of Edwards have revivals been more numerous and powerful in this commonwealth than in the past year, and at no period of our history have they progressed with greater stillness and solemnity, or been more signally marked as the effects of the Spirit of God. The ordinary means of grace, used in the ordinary way, have in thousands of instances been made the wisdom of God and the power of God to the salvation of souls. The churches of Christ connected with this body, have peculiar reasons for gratitude to heaven, for the displays of Divine mercy which they have witnessed the past year. Though in many instances the District Associations complain of the prevalence of a worldly spirit, the profanation of the Sabbath, and its kindred vices, yet not one has failed to report a revival in a number of the churches within its limits."

"A new impulse has been given to the cause of temperance the past year. God has smiled upon those who have long laboured in this cause, by making their efforts preparatory to an extraordinary movement among the inebriates themselves. New labourers have been brought into the fields, whose participation and experience in the evils of intemperance have prepared them to excite an interest and exert an influence upon their companions, which no other men could do. An admirable instance this of the well-known purpose of God to bring to the aid of his faithful servants the efficient exertions of those who become anxious to promote the cause which they once attempted to destroy.

"This Association is gratified to learn that there is no abatement in the interest felt in Sabbath schools and Bible classes, and that these have in so many instances been the means of hopeful conversions. It is no less pleasing to know that amidst all the pecuniary embarrassments of the times, the religious charities of the churches are not at all restrained, but rather enlarged. In several instances, it is known that the amount given for benevolent objects the past year, is nearly double that given for the same objects any preceding year.

"It is in our estimation a token for good that there is among the ministers and churches in our connexion an increasing sense of the importance of doctrinal instruction, and that the revivals reported appear in so great a degree to be the result of the operation of truth upon the conscience and the heart, without the extraneous influence of other exciting causes. We are glad to see a growing interest in the positive institutions of religion, and especially in the important rite of infant baptism. A determination to contend earnestly for the faith once delivered to the saints on these subjects is worthy of all praise, and affords pleasing evidence of a disposition in the community to return to the good old paths of our pilgrim fathers.

"It gives us great pleasure to learn that essentially the same grace which God has given us has been conferred on those ecclesiastical bodies with which we are connected."

From these extracts it would appear that the brethren who penned them, regarded the state of the churches of Massachusetts as peculiarly prosperous during the year 1841; and without an examination of the Statistical Reports, it might be supposed that extraordinary additions had been made to their numbers; for the narrative says, "Never since the days of Edwards have revivals been more numerous and powerful in this commonwealth, than in the past year." We have cast

up the column of admissions, hoping to find "the thousands of instances" referred to, but our readers may judge of our disappointment, when we ascertained that the gross number for the year is 1784 persons, which divided by 400, the number of the churches, gives something less than four and a half addition, in the year, to each church ! But this is not the worst part of it ; for telling up the columns of removals, by deaths, dismissions, or excision, we discover that these churches lost in 1841, 2112 members, or something more than five members for each church ; so that at the end of a year of "precious revivals" they have lost 328 members more than they have gained.

On this point it must be stated, however, that the great proportion of the 2112 removals was by dismission to other bodies. The churches of New England have been the fountains from which living water has been conveyed to the distant wildernesses of the Union ; and much of the piety, intelligence, and enterprise, that distinguish the infant members of the federal republic, has been drawn from the springs that were first opened by the pilgrim fathers ; but still it is evident from these numbers, that if succeeding years should not be more prosperous, the time will come when their supplies will be exhausted, which God forbid ! Anxious not to misrepresent the state of things, we have carefully observed the instances that are specified, and find that the number of additions ranges from 40 to 70 ; while "in Westfield, as many as 100 have been hopefully brought out of darkness into marvellous light ;" and in one instance, "the North Suffolk Association reports, that 150 have been hopefully converted." The force of these numbers must be relative to the size of the congregations, and the populations around them ; but the larger Congregational churches of London, and the other great towns of England, would not speak of additions of 40 or 50 members a year as evidence of "large and special outpourings of the Spirit."

And, if we may venture to express the opinion, it would be far better not to speak of circumstances, which only indicate that the churches are not forsaken of their Lord, as if a pentecostal effusion of Divine influence were enjoyed. We were once in company with Mr. Divie Bethune, of New York, the estimable son-in-law of that mother in Israel, Mrs. Graham, who having delighted a large circle of friends with an account of some remarkable outpourings of the Holy Spirit, in America, the lady of the house devoutly exclaimed, "O Mr. Bethune, how I long for some of those blessed showers, to refresh our own churches ;" to which with equal courtesy and taste, and we may add truth too, he replied,—"Madam, you forget that they have always the dew." This important distinction is, we fear, overlooked by some of our American brethren. We commend it with fraternal regard to their consideration.

Another point in these extracts, to which we are disposed to advert, is that of baptism. The number of baptisms for the year is reported as

2072, which is only five for a church, annually! This appears to us marvellously disproportionate to the number of church members, sixty thousand, especially when 688 were the baptisms of adults. Surely anti-pædobaptist opinions must have been tolerated in these churches, to the extent of a virtual compromise, to account for this. We are happy therefore to observe, that this is a prominent topic of the excellent pastoral letter, with which we shall close the present article.

There is another fact in this extract which we regard as most honourable to the Christian fidelity and devotedness of our brethren; we refer to their religious charities. The United States have been subjected, during the past two years, to unprecedented pecuniary embarrassments, so that the property of multitudes has been dissipated and their prospects blighted; but "in this great trial of affliction, the abundance of their joy, and their deep poverty, abounded in the riches of their liberality. For to their power, and beyond their power, they were willing of themselves," to sustain and carry forward the work of Christ. How edifying and exemplary it is to witness their wealthy brethren giving nearly double what they contributed the preceding year. In this time of our distress, may the rich Christians of Britain imitate the example of their American brethren.

"Beloved Brethren—The interest ever felt by us in the churches, is never livelier than on these annual occasions, when we come together to hear reports concerning their condition, and to consult and pray for their common welfare. We have been accustomed to express this interest in an annual epistle, comprising such suggestions as propriety and 'the signs of the times' seemed to dictate. In the present instance, while there are many subjects of great and general interest, on which we might wish to address you if time and space permitted, we shall confine ourselves to one. And that is, the importance of your possessing and maintaining a *thorough acquaintance with the essential principles of our faith and practice.*

"The desirableness of such knowledge in all our members,—the importance of it to every religious interest, whether personal or general, is too obvious, and, we trust, too well understood by you, both as Christians and as Congregationalists, to need to be demonstrated; and it is rather for the purpose of putting you in remembrance, than for the purpose of demonstration, that we call your attention to it. In an age like this, so active, rather than contemplative, it is easy to perceive a peculiar necessity for sound doctrinal knowledge, and at the same time peculiar danger of doctrinal deficiency. And in this remark may be found our apology (if apology be necessary) for the subject of this epistle.

"Our New England fathers sought to make *intelligent* Christians. This was the great end of their family and pulpit instructions, and of the books they wrote. And we have a higher authority, and a better precedent than theirs, in the apostolic churches. There is reason to believe that the primitive Christians were far superior to those of the present day—they were at least *required* to be so—in their knowledge of revealed truth. We may infer this from the exhortations and intimations we meet with to this effect, in the Epistles,—as, for example, such as these: "*Rooted and built up* in him, and *established* in the faith as ye have been taught." "Be not children in understanding howbeit in malice be ye children, but in understanding be men." "Wherefore I will not be negligent to put you always in remembrance of these things, though ye *know* them, and are *established* in the present truth." To those Christians

the writings of the apostles were immediately addressed; and they were expected to hear and understand them, with the close reasonings and thorough system of theology which they contained. It was the practice of the churches succeeding the age of the apostles, if not of the apostolic churches themselves, as a general thing, to detain converts in a course of catechetical instruction previous to their admission to full communion, rather than encumber the churches with incompetent members. And we find Paul complaining of some, who appear to have been for a considerable time professors, on account of their dwarfishness and slowness in Christian knowledge. "For when for the time," says he, "ye ought to be *teachers*, ye have need that one teach you which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat." And he exhorts them to "go on to perfection" in knowledge. And it would seem from a passage in the First Epistle of Peter, iii. 15, that that apostle expected disciples, as such, to be able to state and defend the truths and claims of the Christian system at all points, and on all occasions. Who can show that the ability to do this is less requisite now than it was in the days of the apostles?

"As it regards personal religion, a knowledge of the truth is of course equally important always: for how can we be sanctified and blessed by truth, except we understand it? And as it concerns your usefulness to others,—not to say your safety and your credit, as believers, in such a world as this,—how various and constant is the demand for the knowledge of which we are speaking! In your ordinary relations as Christian friends and neighbours, and as champions for the truth, you will daily have occasion for its employment. There will be serious inquirers after truth coming to you for information,—to solve their difficulties, and enlighten them on points of doctrine or of practice, in regard to which they are dark. There will be young converts seeking instruction, and awakened sinners asking what they must do to be saved. As heads of families, many questions of a religious kind will be proposed to you by your children and dependents. There are around you, also, various denominations whose peculiar tenets will be always more or less under discussion; and endeavours will be made to unsettle and draw away from you your fellow-worshippers, and perhaps the members of your own households. And you will need the knowledge requisite to meet the points at issue, both for the sake of your own satisfaction and stability in the premises, and for the discharge of duty to your friends and fellow-men. And in a world filled with misbelievers and opposers, you will often meet with such, and will find them disposed to question and dispute with you; and it will be incumbent on you, as an obvious duty towards them, as well as in justice to yourselves, and to your Master's cause, to state and vindicate your own views of doctrine, and to reason with and reprove them concerning the fallacy and wickedness of theirs. In fine, you will meet with many cases where knowledge is to be imparted, and truth defended; and where it will devolve on *you* to do it, or it will not be done. You will meet with many opportunities for instruction and conviction, which the pulpit cannot reach; where no one, able and disposed to discharge the duty, will be present except yourselves; and where it will often be manifest that, if knowledge is power, the want of it is weakness.

"And then, as it concerns the right direction of our zeal, the wisdom of our measures, the order and beauty of our worship, our mutual edification in social meetings, and in other forms of Christian intercourse, and the largeness of our philanthropy,—how desirable and necessary is sound knowledge!

"Now we would, brethren, that not only every member of our own denomination, but every member of the Christian family on earth, might be of this intelligent sort. And the church will never be prepared to answer fully the ends of her existence so long as such is not the fact.

"As it regards our own communion, we believe it to be at least *not behind* others in this particular. It is, and has ever been *distinguished* for its intelligence, both religious and literary. But we have expressed an apprehension— which suffer us to repeat—that there is some danger, arising from the times, of our degenerating in this attribute. The present age is much and justly eulogized for its philanthropy and its active zeal. We are thought to be much in advance of our fathers, and in some respects we are so; but in respect to a sound theology widely diffused among the people, if we compare the present with the earlier days of New England, we shall find ourselves deficient. The age is not characterized by the depth of its theology, or the profoundness of its philosophy, Nor is it *favourable* to such a condition of the mind. With its diversified means of occupying the attention, as an age of various and stimulated action, it affords more for the excitement and diversion of the mind, than for its deep and patient meditation. See how the mass of the existing mind, religious and irreligious, is actually occupied,—with politics and morals,—with talkers and projectors,—with lecturers and tract-writers,—with innumerable periodicals,—with new religions, and new apocryphas and prophets, and new Utopias, or schemes and models of social organization—with wide schisms; in a word, with many 'inventions,' as well as with some of the most truly noble and godlike undertakings that the world has seen.

"Now if the obvious and necessary tendency of these things be to make us lean and superficial in our knowledge of fundamental truths, it behoves us to see and remedy the evil. We who preach, must, if need be, make our sermons more didactic, devoting a larger portion of them to doctrinal discussion, and fewer to ethics and exhortation. And our hearers must be willing to give their patient, and perhaps laborious attention to such discussions; to patient reading, also, and to patient thinking. And heads of families must see that their children are properly indoctrinated.

"We do not suppose, indeed, that every Christian is to become a finished theologian; but certainly it is desirable and practicable that every Christian should understand the essential points of his own belief, together with the arguments by which they are supported. A man is expected to do this, be his religion what it may, whether orthodox or heterodox. He is bound to do it for the credit of his own understanding, and in proof of the reality and sincerity of his professions; for it seems absurd, and makes his honesty questionable, to profess a religion of which the professor himself is essentially ignorant,—or which he knows so imperfectly that he cannot state or defend it, or tell us what or wherefore he believes!

"There is one item of religious knowledge involved in the general subject of this epistle, to which we wish in few words, before we close, particularly to call your attention; though we expressed ourselves at large upon it in our last communication. We refer to the ordinance of baptism. It is not without having given the most careful attention to the subject, that we say, that on no subject are we more entirely and satisfactorily settled than in the sentiments held by us, and by Pædobaptists generally, (embracing the mass of Christendom,) in relation to that ordinance, both as to mode and subjects. We are desirous that our brethren generally should be possessed of enlightened and just views on this subject, not merely for their defence against the arts or persuasions of a different creed, but because we regard it as a most important branch of the Christian system, and as deeply affecting the duty and comfort of believers.

"We regard the *mode* as less important, but we are not indifferent as to the mode. We believe the one practised by us to be the true and scriptural one. We think, however, that too much importance may be given to the mode. We can never believe that the mere manner of the rite, rather than the meaning and the subjects of it, is the essential thing to be respected; or that it should ever be thought worthy to

disturb the harmony or impassionate the zeal of churches. Were we even better satisfied as to the true mode than we are, we should still want a revelation from heaven before we should feel ourselves required or authorized to construct on that foundation a separating wall between brethren.

"But in reference to the *subjects* of the ordinance, it especially concerns you to be well grounded; inasmuch as that matter touches vitally your *covenant* relations. Which of you can read the provision of that sacred and enduring covenant which God was pleased to enter into with 'the father of all them that believe,' and with his *seed* after him,* and observe the great importance attached to it by the parties, and the perpetual remembrance of it on God's part, and then read what Paul says of believers in Christ being heirs to that covenant,† without feeling that it still is, as it originally was, an instrument of inestimable value? Which of you, if he *may* be an heir to it, with his children, would willingly deny himself or them the privilege? What Christian parent, believing himself to be recognized in it, would willingly dispense with the promises, the aids, the consolations connected with it? And yet, to deny the propriety of household or infant baptism, is to disown that covenant as applicable to believers, and thus to lose its benefits to ourselves and to our offspring.

"It has been mentioned at this meeting that *more than twenty pastors, in connexion with a single association, have died within about ten years*,—some of them in the beginning, and a large proportion of them in the midst of their ministerial life and usefulness, and several others have been forced to relinquish their work by loss of health. Brethren, what is the cause of this? Why this great mortality? The question is worthy to be pondered by the churches. Have not these pastors, in many cases, fallen victims to cares and labours from which they might have been spared; and does not the fact furnish another argument for that knowledge, on the part of the churches, of which we have been speaking? Were the spirit and measures of our churches controlled always by the spirit of a sound mind—their zeal directed by knowledge—would not the pastors be relieved from the heavier portion of those burthens which now oppress their minds, impair their health, and in many instances abridge their lives?"‡

* Gen. xvii.

† Rom. ii. 28, 29; ix. 6—8; iv. 9—17; Gal. iii. 7—9.

‡ It will, perhaps, be interesting to our readers to know something of the colleges and theological seminaries of Massachusetts; we therefore give the following particulars from the *American Quarterly Register* for May, 1838.

1. *Williams College*, at Williams-town, Berkshire county, founded by a bequest of Col. Williams, 1755, incorporated 1793.

2. *Amherst College*, at Amherst, near the centre of the old county of Hampshire, founded in 1821, incorporated 1825. The Rev. Herman Humphrey, D. D., is president, and the Rev. Edward Hitchcock, well known in England by his writings on geology.

3. *Andover Theological Seminary*, at Andover, Essex county, founded by private munificence, in 1807. It has accommodation for one hundred and twenty students. The Rev. Moses Stuart is professor of theology, assisted by colleagues of distinguished ability.

Besides these, there is *Harvard University*, Middlesex county, founded in 1638, but now under Unitarian influence; and *Newton Theological Institution* in the same county, belonging to the Baptist denomination.

ON THE CONNEXION BETWEEN RELIGION AND TASTE.

From the unpublished papers of the late THOMAS WEMYSS, Esq., author of "Job and His Times," "Symbolical Dictionary," &c.

WHETHER we regard the works of nature or of art, it will be found that the associations which connect them with religion, supply their highest characters of sublimity and beauty. If, for instance, we cast an eye over some vast expanse of country, how does it rejoice

"To view the slender spire
And massy tower from deep embowering shades
Oft rising in the vale, or on the side
Of gently sloping hills, or, loftier placed,
Crowding the wooded eminence."

It at once unsecularizes the soul, and carries it with hasty wing from earth to heaven. If, in like manner, we are viewing some sunny vale, where the lake seems to sleep, where every field is whitened by flocks, and every cottage pours forth the brown sons and daughters of toil, what fresh beauties kindle in the scene, when we regard all these features of peace as the expression of Divine mercy, of the gracious beneficence of a heavenly Father?

When, again, we lift our eyes to the rocky regions of the north, and see nature as it were in her elemental shape, mountain piled on mountain, rocks which seem like the skeleton of the world waiting to be clothed; interminable wastes, where the Creator appears almost to have forgotten to be gracious; what a new sublimity pervades the scene, when we regard this desolation as the indication of Divine wrath, as the solemn relics of a deluge in which Jehovah broke up the fountains of the deep, and let loose his angry waters upon a guilty world.

In like manner, when we contemplate the heavens, and see the lamps with which they are hung, with what fresh sublimity are they clothed, when we refer them to the infinite Being who suspended them there; when we consider them as the parts of a machine stretching through all space, but following the control of his mighty hand; when we regard each star as the sun of a system, and each system perhaps peopled with immortal souls.

Nor does religion minister less to the enjoyments of taste in the works of art. When the artists of antiquity meant to give perpetuity to their labours, to chisel the statues which should command the admiration of all times and places, they did not choose the mere heroes of their country, but the gods. It was a Hercules or Apollo which levied the tribute of idolatrous homage through all the regions of heathenism. Ignorant of religion, they borrowed the aid of superstition; and even with its false glare threw a glory around their statues, which ensured the admiration of the world. In like manner, when the painters and

sculptors of Italy sprang up as it were from the graves in which the artists of antiquity slept, and sat down to project new schemes for the pacific conquest of the world, they did not roam for subjects in the regions of heathenism, of romance, or even of modern history, but sought them in the pages of Scripture. Thence, as from a mine, they dug the ore and cast the coin which was to circulate in all ages and countries. Thence, as from a quarry, they hewed their stones, and wrought them into the enduring pillars of their own reputation. Consecrated by their close affinity to religion, these works seem to catch a portion of its perpetuity; and the Virgins of Raphael, the Infants of Correggio, and the Ecce Homos of Carlo Dolci and Guido, levy their contributions of applause upon the people of many nations and successive ages.

If we turn from painting to music, and it is asked, where is it that the richest repasts have been provided for this modification of taste, we answer, where music has been allied to religion. It is Handel who is the musician of all times and countries. It is Handel who is called "immortal," from the immortality of the subjects to which he has tuned his lyre. It is Handel who has almost caught a portion of the inspiration of his themes, and has sung the songs of angels in strains scarcely unworthy of them.

Let us turn next to poetry, and we shall find how immense its debts are to religion, or to those superstitions which were the shadow of it. How are the *Iliad* and *Odyssey* ennobled by their mythological machinery; by the scales of Fate, the frown of Jove, the interpositions of Minerva! How does Virgil endeavour to throw around his scenery the fictitious splendour of the popular superstition in the storm of Neptune, and the descent to Tartarus. And why does Milton, inferior perhaps in the embodying of his ideas, and in the accomplishment of his vast designs, to these his elder brethren of Greece and Rome, yet take the first place in the procession of bards? It is because he has borrowed a lustre from celestial truth, which superstition did not supply. It is because he copied the heaven and hell, which the ardent, though erring, imagination of Homer and Virgil only fancied. It is because, spurning at the interest which the development of human passions and the history of human crimes communicates, he climbed to heaven for the theme of some sublimer song.

And finally, whence is it that Cowper, though unpopular in many of his topics—though careless in the structure of his verse—though somewhat overcharged in his satire—though sometimes dark, low, and prosaic, is yet the delight of thousands who stand condemned by his verse? It is not merely his true English spirit—his ardent love of liberty—his bold and idiomatical language—his strong vein of sense—his variety of imagery—his love of nature; but it is the magic of his morals. It is because, if we may so say, he writes in the spirit of one whose lips had been touched by a coal from the altar of his God. It is because

he never fails to introduce the Creator into the scenes of his own universe. It is because he sets the imagination roaming far beyond the bounds of space and time. It is because he draws so largely from the fountains of Scripture, and so continually addresses man in the language of God.

It may therefore urged upon the young, who may conceive that religion is calculated to benumb the more refined sensibilities of our nature, to extirpate the gratifications of taste, to disenchant the scenery with which painting and poetry surprise and delight us, that religion is strong even at her supposed weak point; that she is rich where she might be imagined the poorest; that she is the friend of all innocent pleasure, the ally of true genius, the living fountain not less of our daily gratifications than of our eternal joys.

If religion be thus essential to the highest enjoyments of taste, shall any pretenders to taste be found amongst the impugners of religion? Is not this throwing away the lamp which would light them to their chosen treasures? Is it not trampling under foot a number of associations calculated to yield them that harvest of pleasure they most desire? We know indeed that the gratifications which religion thus yields to the refined taste are among its very smallest fruits. But still one would urge the point, because one wishes to shew the irreligious, that they are but clumsy architects of their own little fabric of happiness, that they are not worse Christians than philosophers, and that the enemy of religion is the enemy of taste.

But, as the beauty and sublimity of all objects depend much upon the associations with which they are connected, so even religion may be disfigured, by the medium through which, or the society in which, it is seen. It is indeed true, that the really philosophical will learn, as in certain optical illusions, to correct the effect of such a refraction as this; and not charge upon the objects the defects of the medium. But since all men are not philosophers, and therefore this sort of correctness cannot be expected, how ill do those serve the interests of religion, who shew it to the world through a medium which must distort its proportions, or change its complexion; or who present it in associations by which it cannot fail to be disgraced. Some thus degrade it, for instance, who teach its truths in a vulgar, canting, or needlessly technical phraseology. Others do it like dishonour, by associating it with absurd peculiarities, unauthorized demands, or capricious prohibitions, who send it abroad in a garb of singularity, as if it were some antiquated thing, unsuited to the manners of more refined times. But far deeper are the wounds which those inflict upon it, who display it to the world shorn of those *moral* graces, those charms of temper and affection, which are some of its appointed passports to the heart. Are there not some who teach the world to associate frowns with religion, who invest it in the garments of melancholy and moroseness, who clothe its back with the sackcloth of the ascetic, or its neck with the thunders of dispu-

tation, who arm it with the porcupine quills of an irritable temper, who throw into its eye the glare of envy, and into its cheek the hue of jealousy, who arm it with the weapons of controversy, satire, and censoriousness. This is not merely to disguise religion, but to hold it up to disgust—it is bad judgment, it is unsound principle, it is perverted taste. The associations of true religion are not less sublime than attractive; her language, her demeanour, her features: in short, her whole portrait, are alike cast in the moulds of heaven. And if her lessons are ever to have universal currency, we must teach them in the universal language of intelligence and good taste, and not in the *patois* of a party. If she is to be raised to the throne of the world, her soldiers must muster, not under the petty flags of faction, but under the all-conquering banner of Divine philanthropy. She must be presented to the world arrayed with other attributes than we have yet been accustomed to, before that world can see the star of Bethlehem, and guided by it, go to worship, and pour forth the tribute of gold and frankincense and myrrh, in her sacred presence.

Meanwhile, too much pains cannot be taken to imbue the youthful mind with such associations as are pure and elevating, opening to the years of infancy and youth sources of simple and permanent enjoyment, such as have an important bearing on all the future stages of life. Amidst all the agitations and trials of society, they may find repose in such contemplations, which are ever in alliance, not only with goodness and virtue on earth, but with purity and perfection in heaven. Thus the human mind becomes identified with the beauty or the happiness of everything surrounding it; it acquires an interest in every species of existence; it has a sort of new faculties granted to it, distinct from those of other men. It sees a hand they cannot see; it hears a voice they cannot hear. It has latent feelings of curiosity and delight, of benevolence and sympathy, which the din of cities cannot affect, nor the changes of seasons impair, nor even sickness and age altogether destroy. Amidst the magnificent system of material signs in which they reside, they have a master-key to interpret them all, so that the universe no longer appears a mere abode of mortal beings, or of human cares, but as the temple of the Infinite Spirit, in which daily praise is due, and where all the constituents, even the minutest, fulfil their destined purpose, so that we may justly apply to them the poet's language:—

“What though in solemn silence all
Move round this dark, terrestrial ball,
What though no real voice nor sound,
Amidst their radiant orbs be found,
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
'The hand that made us is Divine.'”

A CRITICAL INQUIRY INTO THE NATURE AND SUBJECTS
OF CHRISTIAN BAPTISM.

No. IV.

THE disposition to regard Christian baptism, as a sign of some ascertained fact, rather than as an emblem of duty and promise, may be easily accounted for. Comparatively few of the objects we behold have the character of emblems, but most of them, on some occasions, have the character of signs. Any one thing, by mere association with another, may become a sign of its existence, no resemblance being needed. If two things are generally connected, then without any intention, the one which at any time is visible, naturally becomes the sign of the other which is invisible. But it is only by a peculiar correspondence of nature, that one object can be fitted to be the emblem of another. It is by analogy, and not by former connexion, that an emblem suggests its signification to the mind of the observer, and conveys the instruction it was designed to afford. Since in the system of ceremonies of Divine appointment, exhibited in the Old Testament, there are many *emblems* of general duty and promise, and no *signs* of peculiar religious excellence; it is most reasonable to suppose, that Christian baptism has the former character, and not the latter. But because with us, at the present time, signs are common, in commerce, in literature, in politics, and in every path of life; while emblems, being almost disused as means of instruction, are seldom seen; it is inconsiderately supposed, that Christian baptism must be a *sign* of what is, rather than an *emblem* of what ought to be. It is supposed to resemble the common objects of our present use, rather than the other sacred ceremonies, which were appointed for the people to whom it was at first administered.

Another cause of this disposition may be found in the natural love of receiving and conferring marks of distinction. It is pleasant to obtain, after trial, the token of our own excellency; and it is pleasant to try others, and to certify their attainments. It is not enough, in the estimation of some, that a true Christian should be distinguished from the world by his superiority of character and conduct; he must also be dipped. The former difference, however important, is not always easily apprehended; the latter is sufficiently obvious; it can be no doubtful matter to one's self or to others. To employ a rite like baptism, merely to exhibit such general truths as language might express, would, by many, be esteemed an unworthy use. The common tendency of men, to make the ritual of religion of more importance than God has made it, has changed the simplest possible application of water into an operation, the formal, imposing, and painful character of which, accords with the notion that some great thing is done in its

performance. And this same tendency has also led some to imagine, that by this service the ministers of Christianity change the spiritual nature of the baptized ; while it has induced others to conclude, that thereby the reality of this change is to be attested by authorized persons, and the seal of the community attached to the candidate who is proved to be worthy of receiving it.

These strong natural tendencies are sufficient, in the minds of many, to overcome the force, both of the analogies of the Old Testament, and the declarations of the New. Though all the rites of the former dispensation were emblems of duty required, and of grace promised, and signs only of external privileges ; and though all the facts recorded in the New Testament, respecting Christian baptism, show that it was administered without any preparatory condition,—without previous instruction, profession, examination, or probation,—yet still it is maintained, that it was a sign of their regeneration, who were baptized ; and that it should only be given to those who afford satisfactory evidence to others, that they have been regenerated. This ordinance of Christ is, by many, taken away from the class of persons for whom it was appointed, namely, those who have not received the forgiveness of their sins, and the Holy Spirit ; and it is given only to a class for whose exclusive use it was not designed, namely, those who believe that they have been forgiven, and that they have received the Holy Spirit. It is withheld from those who are leaving heathen or unchristian associations and practices, by whom, it is acknowledged, such a mark is needed ; and it is given to those, who are received to all the privileges of Christian fellowship, to whom it is superfluous. Instead of being employed to animate to duty and hope, in the prospect of the future,—its original design,—it is perverted to foster satisfaction and confidence in the remembrance of the past.

The supposition that Christian baptism, when administered to adults, is to be a sign of regeneration, and to be restricted to the regenerate, naturally leads to the exclusion of infants. It could not be administered to them, but with a totally different signification. But if it has been shown that Christian baptism was not confined by the apostles of our Lord to the professedly regenerate ; and that instead of being an uncertain sign of their regeneration, it was a sure emblem of that to which the Saviour invited all,—then most of the objections to infant baptism are completely removed. Instead of being antecedently improbable, it is seen to be probable in a high degree ; and instead of requiring the clearest direct evidence for its support, it needs little more than the absence of adverse evidence. But in the nature of the rite of itself,—in its use, as an initiatory service,—in the custom of similar institutions observed by the Jews, when it was instituted,—in the words and actions of our Lord,—in the conduct of his apostles,—in their recognition of children as a portion of the Christian community,—and

in the many advantages resulting therefrom,—we see evidence for the Divine origin of infant baptism, which if viewed separately is strong, and if considered in its mutual harmony, and its accordance with the genius of Christianity, is satisfactorily conclusive.

I. The rite of Christian baptism is, in its nature, as appropriate to infants, as it is to adults.

It is an emblematical purification, and as such it indicates the existence of some spiritual defilement. It would therefore be incongruous, if applied to those who were free from all connexion with guilt or sin. If children were not, in the administration of the Divine government, in any way affected, on the ground of their common nature, by the sins of their parents, and by the sin of the first parents of the human race,—then they might with propriety be excluded from this rite. If their nature were complete in all its principles, holy in all its latent tendencies, and by its own development would rise to whatever was pure in feeling and right in practice, to sinless obedience and moral perfection,—then, too, children would be unmeet subjects for such a service. But it is not so. Though personally guiltless, they do participate in some of the evil consequences of the sins of others. This is taught both by Scripture, and by universal experience. And that the nature of all does need that change which the Spirit of God is promised to produce, is evident from the sinfulness, without one solitary exception, of those whose nature is developed under our observation. There is consequently an obvious propriety in administering a rite, which indicates some spiritual pollution, to those who, though innocent, unquestionably do share in the sad consequences of sin; and whose nature has the disorder of moral imperfection: as well as to those who are both guilty and imperfect; and whose nature has grown up in evil, receiving daily pollution from their own transgressions.

Again, an emblematical purification exhibits the attainment of spiritual purity as possible. It would therefore be improper to administer such a rite to those for whom there is no hope, who being morally impure, are doomed to be always so. If the salvation of Jesus Christ were offered only to a class of persons, Christian baptism would be unsuitable to those, who could afford no proof that they belonged to that class. But it is exhibited in the Gospel, as offered freely to the whole human race. There is no parent to whom the words of St. Peter may not be addressed by the Christian teacher: "The promise is for you, and for your children;"* and if the verbal promise is for them, why not also the visible promise? If they have any interest in the salvation promised, why should that baptism which is a sign of the promise, and an emblem of the salvation, be withheld from them? It is true they may not live to learn from the lips of any

* Acts ii. 39.

earthly teacher the Saviour's promise; but few will believe that those, who in infancy are removed from this world of sin and sorrow, are deprived for ever of all opportunity of participating in his salvation, who died that he might be the Lord both of the dead and of the living.—Because the meaning of the rite, in respect both to the past and the future, applies to infants as well as to adults, we conclude that infants were baptized by the apostles and early disciples of Jesus, and that they should be baptized by us at the present time.

II. The administration of baptism, as the initiatory rite of Christianity, shows that children as well as adults were baptized.

From the Scripture narrative, it appears that an acknowledgment of the Divine mission of Jesus preceded, in general, the reception of his instructions. This to some extent would naturally be the case, since only those who were convinced that he came from God would seek to be taught by him; and it seems also to have resulted from our Lord's own appointment. It was his will that his claim as a Divine teacher should be first admitted, and then that men should attend to the doctrines he taught. He therefore commenced his ministry by the performance of miracles, and not by the promulgation of truth; and he thus produced in the minds of many, that confidence in him, which was a prerequisite to the right reception of his instructions. The refusal to acknowledge the Divine mission of Jesus, when it was so clearly proved by the miracles he performed, indicated a state of mind, to which the exhibition of his truth would be injurious rather than beneficial. To such persons he spoke in parables; that seeing they might see, and not perceive, and hearing, hear, and not understand. But to his disciples,—to those who acknowledged his Divine mission,—he explained all things, communicating only to them the truth whereby they might be saved. Their acknowledgment of him was not to depend on their knowledge of what he taught, but on the evidence of what he did.* Now the acknowledgment of the Divine mission of Jesus was made by the reception of Christian baptism. His disciples, in the more general sense of the term, were separated from others, by the observance of this rite. They were instructed in the peculiar doctrines which he taught, after their baptism. When St. Peter called on an assembly of Jews to be baptized, in acknowledgment of Jesus Christ, he told them that the forgiveness of sins would be the result of that repentance, of the commencement of which baptism was the expression. He said,

* "When he was in Jerusalem, at the feast of the Passover, many believed him, beholding the signs he performed. But Jesus did not trust himself to them, because he knew all men,"—John ii. 23. Here belief is attributed solely to miracles; and it is intimated, that such belief, though necessary to the due reception of the truth, would not always lead to it. Multitudes who believed Christ, when they had only seen his miracles, rejected him when they became acquainted with his doctrine.

"Repent and be baptized each one of you, in acknowledgement of Jesus Christ, for the forgiveness of sins."* He assured them that if they trusted to the Saviour, they would obtain the gift of the Spirit, of which baptism was the emblem:—"Repent and be baptized . . . and ye will receive the Holy Spirit." The forgiveness of sins and the regeneration of the soul were not to precede baptism, but to follow it. To require of any the exhibition of Christian knowledge, the proof of forgiveness, and the evidence of regeneration, prior to baptism, is to require what the apostles never required, and what they could not require, without the most manifest inconsistency. How could they demand an account of Christian knowledge and experience from those, of whom many then for the first time heard of Jesus? Or how could they ask some reason for the hope that sins were forgiven, from persons to whom they said, "Be baptized for the forgiveness of sins?" Or how could they require the evidence of regeneration from those to whom they had said, "Repent and be baptized . . . and you will receive the Holy Spirit?" It is impossible. In regard to the three thousand then baptized, there could only be the presumption, that they understood the nature of the ceremony to which they were invited; and that they believed the concluding statement of St. Peter's discourse, to the establishment of which the whole was directed,—"that God had made that Jesus, whom ye crucified, both Lord and Christ." But children five years old are as capable of this knowledge and conviction, as men and women of fifty. We have no direct evidence that any were baptized at the latter age, nor is any deemed necessary. Yet it would be as reasonable to require this proof, to justify the practice of baptizing adults of any given age; as to require the proof that children of five years of age were baptized then, in order to justify the practice of baptizing such now. There is nothing in the customs of the age,—in the circumstances of the narrative,—or in the nature of Christian baptism,—to render it more improbable that such children were baptized, than that such adults were baptized. From this narrative, and from the whole tenor of Scripture history, it is most clear and certain, that no knowledge or conviction was expected in those who received Christian baptism, which is not in general possessed by the children of Christian parents, even before the age mentioned. This argument will not prove that the baptism of infants is more scriptural than the baptism of young children; but it proves that the baptism of children who have to be taught, is far more scriptural than the baptism only of adults, who have been fully instructed, and who can give satisfactory evidence that they have been made new creatures by Jesus Christ. Christian baptism was an initiatory emblematical purification, indicating, when administered to adults, that they were to be instructed

* Acts ii. 38.

in Christianity; and that they needed, and might obtain by faith in Christ, the forgiveness of sins, and the gift of the Holy Spirit. In all these particulars it is as appropriate to children as to adults.

III. The analogy of similar institutions of Divine appointment supports the conclusion, that infants as well others were baptized.

Circumcision was an initiatory rite to Judaism: and baptism is an initiatory rite to Christianity. The former was a corporeal purification, an emblem of the purification of the mind: and so is the latter. He who received circumcision, thereby acknowledged, without any verbal profession, the Divine origin of Judaism, and became a disciple of Moses: and he who received baptism, acknowledged in like manner the Divine origin of Christianity, and became a disciple of Jesus. The one ceremony was a sign of the promises of God to Abraham, and of the privileges and responsibilities of those who lived under the Mosaic dispensation: and the other ceremony is, in the same way, a memorial of the promises of Jesus to his disciples, and of their privileges and responsibilities who live under the Christian dispensation. Circumcision was also a *condition* of certain national and political advantages; and in this respect it has no parallel. But in respect to everything that is spiritual and religious, the analogy is complete. Now, since circumcision, though the initiatory rite to Judaism, was not confined to those who were capable of immediate instruction, but was given to infants eight days old; we may infer,—unless there be proof to the contrary,—that baptism, the initiatory rite to Christianity, should also be administered to infants. As the one emblem of spiritual purity was given to those who were at the time incapable of possessing what the emblem indicated; so should the other. As the child was circumcised, though it had no belief in Moses, because its parents, or those who were to care for its education, acknowledged his Divine mission; so is the child to be baptized, though it can have no faith in Christ, because its guardians acknowledge his Divine mission. Some years would elapse, before the child, who was circumcised, could profit by the religious rite it had received; and so years must pass away, before the child who is baptized, can be benefited by the lessons his baptism exhibited. Both rites at the time of their observance would tend to the improvement of those who witnessed them; and both would subsequently tend to the improvement of those by whom they were received.

These considerations not only show that the apostles of Christ would see no impropriety in administering the ordinance of baptism to infants, but they show that they must have done so, unless withheld by a direct prohibition. With the views, feelings, and habits of Jews, they could not have restricted the rite to adults or to children who were able to understand its nature, and receive instruction, unless this were explicitly commanded. No such command is recorded, and we have no reason to suppose that it was ever given. There is nothing in their

history to countenance the supposition that they acted on this plan. In the initiation of children to Judaism the infants of proselytes were initiated, as well as the children who were capable of instruction, and all the children of Jews were initiated in infancy; and not the slightest ground is afforded by the New Testament for the conjecture, that the initiation of children to Christianity should be limited to those who can understand the nature, and assent to the meaning of the rite, and that all infants should be excluded.

The consideration of proselyte baptism is not at all necessary to our argument, but it may serve to illustrate and confirm it. By the law of Moses it was enjoined that all the unclean should be purified or baptized, by being sprinkled with water, before they were admitted to the full enjoyment of Jewish privileges. Those who had lived in heathenism, were morally and ceremonially unclean. When they came over to Judaism, the law required, that the father and his sons should be purified by circumcision, and that all the members of the family should be purified by baptism. Such was the requirement of the law, and such the practice of the Jews. As infants received circumcision, which was one part of the initiatory service; so did they also receive baptism, which was the other part. For the proof of these statements, references must be made to testimonies already given. And it will scarcely be denied, by any who admit that proselyte baptism was observed by the Jews, and that Christian baptism is an initiatory service; that the administration of Christian baptism to infants is a necessary consequence. When the head of a family expressed his desire to be taught the religion of the Jews, to worship their God, and to practise his laws, then, with all his household, unless some objected, he was baptized,—infants as well as older children being included in the administration of the rite. It is not possible that they who were familiar with this baptism should, without direction, exclude infants from Christian baptism. That such a change was introduced into the religious usages of the early Christians cannot be admitted,—when there is no authority for thus deviating from a custom of Divine appointment,—when no reason can be assigned for such a change,—and when no facts can be produced to prove that any such alteration was made in the initiation of children to religious privileges.

IV. The conduct of Jesus to little children, and his declaration concerning them, proves that they are not excluded from his kingdom, and accord with the practice of infant baptism.

The very affecting and instructive narrative, to which reference is made, is given by three of the evangelists.—Matt. xix. 13; Mark x. 13; Luke xviii. 15. Some persons who valued the benediction of Jesus, and who desired it for their children as well as for themselves, brought their little ones to the Saviour. They were so young that they were carried to him; in the hope that their infancy would not

render them incapable of receiving the blessing of Christ, and that on this account it would not be withheld. Some of the disciples, who had not much of the spirit of their Lord, rebuked these parents, and were putting their children away. But Jesus was greatly displeased with their conduct, and reproved them for their wrong views and feelings. He called to him those whom his disciples had rejected, and said, "Suffer the little children to come to me, and do not hinder them, for to such the kingdom of God belongs."* He then took them in his arms; he placed his hands upon them; and he blessed them. It is not probable that children carried in the arms could receive much instruction; but it was not to them as infants that the disciples had objected, but as children. They would have hindered those who were a few years older, as well as these. And therefore our Lord, to correct the opinions and sentiments, which led them to act thus, declared, that the disposition of children, who could receive instruction, was required by him of all his followers. The humility, teachableness, and confidence of children beginning to receive a parent's instruction, all his disciples must possess.—"Verily I say to you, whoever will not receive the kingdom of God as a little child, shall not enter therein."—He will not obtain its blessings, who does not thus receive its doctrines, precepts, and promises.

That these children were infants, appears from the term used by St. Luke (*βρέφη*), and from their being carried to Jesus, and taken by him to his arms. We therefore learn from our Lord's own declaration, that the infants of his disciples are included in the kingdom of God. To say that such children are not in any sense members of God's kingdom, but only older persons, who have childlike dispositions of mind, is to contradict the words of Christ himself. The statement that men of childlike character were subjects of his kingdom, could not possibly be any reason why little children should be received by Christ, if they were by their infancy excluded from his kingdom. After directing that these children should be brought to him, he gives a reason for his own conduct towards them, and for the sentiments which he wished his disciples to have. This reason must therefore relate to children, and to these children, whom improperly they had despised. By declaring that such infants were subjects of his kingdom,

* *Τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ*, When *τοιοῦτος* is used as here with the article, it invariably refers especially to the objects before mentioned, and not merely to those which resemble them. It occurs thus in thirty passages of the New Testament, and without one exception, they confirm this rule.—Matt. xix. 14; Mark ix. 37, x. 14; Luke xviii. 16; Acts xix. 25, xxii. 22; Rom. i. 32, ii. 2, 3, xvi. 19; 1 Cor. v. 5, 11, vii. 15, 28, xvi. 16, 18; 2 Cor. ii. 6, 7, x. 11, xii. 2, 3, 5; Gal. v. 21, 23, vi. 1; Eph. v. 27; Phil. ii. 29; 2 Thes. iii. 12; 1 Tim. vi. 5; Titus iii. 11. This passage therefore means, "To these, as such, the kingdom of God belongs."

he did not say that they were regenerated, nor that they would certainly be regenerated and saved. He merely declared that they possessed some of the privileges of his kingdom: the attainment of other privileges, and their final salvation, would depend on their use of those which he first bestowed. The declaration here made is similar to other statements made by our Lord concerning his kingdom. It is not confined to the good. He compared it to a field, in which both wheat and tares were for a time suffered to grow together; and in his explanation of this parable said, "The Son of man will send his angels and collect together from his kingdom all that is offensive, even those who practise iniquity,"—Matt. xiii. 41. He compared it also to a net cast into the sea, and drawing together fish of every kind, which afterwards were separated. "So shall it be at the end of the world: the angels will come forth, and remove the wicked from amongst the righteous,"—ver. 49. Infants are declared by our Lord to have a part in this kingdom. A reason is given applicable to all the infants of his disciples, therefore it cannot be supposed that our Lord here refers to that spiritual kingdom, which consists only of those who obey him; or to his kingdom of glory. Had the impropriety of the conduct of the disciples depended on such a fact, they would have been excused by their necessary ignorance. The wrongness of their conduct resulted from its unsuitableness to what they knew, or might have known. But they could not have known that these children were regenerated, or that they would certainly be saved. The reason assigned by our Lord for his reproof had respect to all such children who might be brought to receive his blessing, and not to these individuals alone. Now the only kingdom of Christ, of which all the children of his disciples are members, is his visible kingdom; which consists of all to whom he has given certain privileges and promises, and of whom certain duties are required. This is the only kingdom to which the disciples could know that the infants they rejected belonged; consequently this is the kingdom of which our Lord spoke. The children of Jewish parents were born to share in the religious privileges of Judaism; and the children of Christian parents are born to share in the better privileges of Christianity. In either case they might not live to enjoy these privileges, or they might fail to profit by them: and so also it might be with regard to any worldly inheritance, which nevertheless would belong to them, and be esteemed a valuable possession. But no earthly inheritance can be compared with theirs, who, by the providence which ordered the circumstances of their birth, have their lot among the people of God, and receive, at the commencement of their conscious existence, the knowledge of the Saviour of mankind.

But if infants have their place in the kingdom of Christ, surely the rite of initiation to his kingdom belongs to them. If he has declared that they have this connexion with him, why should we withhold from

them the sign of that connexion? If to produce in the minds of his disciples right sentiments and conduct toward little children, he reminded them of the Divine goodness which had placed them in Christian families, ought we not to feel the influence of this consideration? The expressive conduct of Jesus in taking these children to his arms would teach his disciples that an emblematical action, shewing the compassionate care of Christ for infants, is not a useless and unreasonable thing. We cannot, without some evidence, believe that he who declared that little children had their place in his kingdom, directed his disciples to withhold from them the sign by which this relationship was usually recognized; nor that he, who took infants to his arms to express his love for them, and show his willingness to bless them, would order his disciples not to administer to them the emblem of his promised blessing.

If it be maintained that these children were all capable of receiving religious instruction, and that they were themselves the models of humility and teachableness, to which our Lord referred his disciples, it will but little affect our argument. These children were not made to pass through any course of instruction, examination, and probation, before they were acknowledged as connected with the kingdom of God, and received to the Saviour's arms. But simply as the children of his disciples they were recognized as belonging to him. They were declared to be the subjects of his kingdom, not because they were converted, but because they would grow up enjoying the privileges of Christian instruction and influence. They received from the Saviour, not an attestation to their goodness, but a token of his compassionate kindness, to which they were already indebted for these privileges; and an emblem of what he would do for them, if they would accept his salvation. We learn therefore from this narrative that the administration of Christian baptism to infants is in perfect accordance with his infinite wisdom and goodness. To reject them as incapable of receiving any benefit, or as unfit to receive in infancy the emblem of a favour which cannot then be understood and enjoyed, is to copy the conduct of the mistaken disciples whom he reproved, and not to imitate the example of our Divine Redeemer.

FURTHER REMARKS ON LADY HEWLEY'S CHARITY.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—Permit me to submit to your readers a few additional authorities, in confirmation of some of the statements in my paper, inserted in your January number, denied by the Rev. Richard Hunter:—

That Presbyterianism was never "*really established in England*," will appear from the following testimony of his own witness, Neal.

"The Commons agreed with the Assembly in the doctrinal part of the Confession, and ordered it to be published, June, 20th, 1648. . . . The Parliament not thinking it proper. . . . to annex matters of church government, about which they were not agreed, to doctrinal articles, those chapters, therefore, which relate to discipline, as they now stand in the Assembly's Confession, were not printed by order of the House, but recommitted, and at last laid aside; as the whole thirtieth chapter of church censures, and of the power of the keys; the thirty-first chapter, of synods and councils, by whom to be called, and of what force, in their decrees and determinations; a great part of the twenty-fourth chapter, of marriage and divorce, which they referred to the laws of the land; and the fourth paragraph of the twentieth chapter, which determines what opinions and parties disturb the peace of the church, and how such disturbers ought to be proceeded against, by the censures of the church, and punished by the civil magistrate. These propositions, in which the very life and soul of Presbytery consists, never were approved by the English Parliament, nor had the force of a law in this country; but the whole Confession, as it came from the Assembly, being sent into Scotland, was immediately approved by the General Assembly and Parliament of that kingdom, as the established doctrine and discipline of their Kirk, and thus it has been published to the world ever since, though the chapters above mentioned, relating to discipline, received no parliamentary sanction in England."*

To show that Baxter, that "distinguished representative of the old English Presbyterians," was not only willing to give up the odious *name* Presbyterian, but had no wish to "obtain the *reality*," and that those who acted with him as leaders, in 1660, manifested no "preference for Presbytery," in the Scottish sense of the term, I may produce the following passages, from a work of his, published in 1680, entitled "The Second Part of the Nonconformist's Plea for Peace; being an Account of their Principles, about Civil and Ecclesiastical Authority, Obedience, &c., and what their Nonconformity is not," &c.

"Our accusations are, 1st, That we are Presbyterians and Fanaticks.

"What a Presbyterian is with these men is to us unsearchable; what he is with those that have written for and against them is easily known; we take Dr. Heylin's description in his History against them. They are such as hold not only church government without bishops (for so do the Independents also) but also by Presbyteries consisting of two sorts of elders, preaching and ruling, (called by some, lay) and over these *Classes*, and over these a *National Assembly*, consisting of the same two sorts. Be it known, that whiles I disown anything of this, it is not that I think myself wiser or better than such as I have been acquainted with of that opinion. My own opinion I have oft enough

* Neal's "History of the Puritans," vol. iii. pp. 320, 321.

declared, viz., 1. That *jure divino*, one church hath no governing power over another. 2. That every particular political church should be a society capable of personal presential communion, and have their own elders to govern them, all of one order and office. . . . 3. That these churches should keep necessary correspondency for love, concord, and mutual helps, by messengers and synods of their bishops or pastors; but not as lawmakers to their brethren.

"But it is not my judgment only that is in question. Reader, judge by the proof that I shall offer thee what truth or modesty there is in our accusers.

"1. I have elsewhere told you, that when the king called us to signify our desires, in 1660, the ministers of London were commonly invited to come to Sion College, that their common consent might be known; and there we agreed to desire or offer nothing for church government, but Archbishop Usher's model of the primitive Episcopal government as it was then printed (which to me the archbishop owned); and was Usher a Presbyterian?

"Bishop Reynolds, Bishop Worth, and Dr. Wallis agreed and joined with us in this offer. And were these also Presbyterians?

"Abundance of country ministers, (and all that ever I heard from) joyfully expressed their approbation of what we did. In all the county of Worcester where I lived, there was but one minister, (Mr. Tho. Hall, of King's Norton,) taken for a Presbyterian from the year 1647, till the king came in, 1660. Nor did I hear of many out of *London* and *Lancashire*, that ever set up that government.

"I know not of one congregation now in London of English men (the French and Dutch are not accused as plotters) that exerciseth the Presbyterian government, nor ever did since the king came home. What they may be in secret judgment I know not, nor how far the experience of our late prelacy may have changed any; but 1. Certainly they have no *National Assembly*: 2. They have no *Classes*: 3. They have no *coalition of many churches* to make a *Presbytery*: 4. And I hear of none (unless perhaps the Independents, which I know not,) that have so much as *ruling lay elders*.

"Set all this together, and tell me whether it be likely that those men believe a life to come, and a judgment of God, who would make king and people believe that parliaments, nonconforming ministers and their hearers are Presbyterians."*

Mr. Hunter states, that "Dr. Edmund Calamy and all his [English] Presbyterian contemporaries were ordained 'according to the Directory of the Westminster Assembly,'" p. 28, *ante*. A pamphlet now lies before me, entitled, "A Directory for the Publique Worship of God throughout the Three Kingdoms of England, Scotland, and Ireland, together

* Preface, pp. iv.—vi.

with an Ordinance of Parliament for the taking away of the Book of Common Prayer and for establishing and observing of this present Directory throughout the kingdom of England and dominion of Wales." 4to, 1644. In this pamphlet I can find no particular directions as to the mode of conducting ordination—the contents exactly corresponding with the more full title inserted at p. 9, "A Directory for Publique Prayer, Reading the Holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, ordinary and extraordinary."

Mr. Matthew Henry, in the life of his excellent father, Philip Henry, has given us a particular account of his ordination, which took place September 16, 1657. He "was very desirous to have been ordained at Worthenbury [the place at which he was settled,] *plebe presente*, which he thought most agreeable to the intention, but the ministers were not willing to set such a precedent. The way and manner of his ordination was according to the known Directory of the Assembly of Divines, and the common usage of the Presbyterians." After mentioning the previous trials and examinations which he was required to undergo, we are told that on the day of ordination Mr. Parsons, who had preached on 1 Tim. i. 12, [to show] "that putting men into the ministry is the work of Jesus Christ," then, "*according to the usual method*, required of him a Confession of his faith," which he made *in his own words*, and of which a copy is inserted. Seven "Questions" were then "proposed to him according to the instructions in the Directory," which with his answers will also be found at length.*

The reader will observe that no *subscription* was required even to the *doctrinal* portion of the Westminster Confession, yet this ordination, we are more than once informed, was "according to the usual method." Here then was a very important variation in the usage of the English Presbyterians even before the Restoration, from that adopted and strenuously maintained by the Scottish claimants. Their statement, therefore, appears to be incorrect—that "the *old* English Presbyterian ministry, when they were ordained to their respective charges not only solemnly recognized, but also subscribed the Westminster Confession of Faith," for we find that those who were ordained "according to the Directory," did not bind themselves to a fixed standard of doctrines and discipline. Their common usage even *then* was in fact precisely the same as that which is adopted by the modern Independents. If these are justly chargeable on that account with latitudinarian indifference, the *old* English Presbyterians themselves were equally liable to the same charge.†

Mr. Matthew Henry, in a short account of the life of Dr. Benion,

* Life of Rev. P. Henry, 12mo. 1712, pp. 27—33.

† The Works of Rev. Matthew Henry, fol. 1726, p. 275.

annexed to his Funeral Sermon, tells us, that "he was solemnly set apart to the work of the ministry in January, 1698, by the laying on of the hands of presbyters at Broadoke, *plebe præsente*." The confession of faith which he made at that time is inserted as being remarkably concise.*

These tenacious maintainers of the great [Scotch] principle of subscription to human creeds and formularies, cannot therefore, by their own showing, be the true and legitimate representatives of a body, which, from the first, adopted the more liberal Congregational practice.

I am, Sir, yours respectfully,

February 11, 1843.

VERUS.

THE APOSTLESHIP OF MATTHIAS.

THE attention of the writer has been recently called to this subject by a sentence in Mr. Godkin's "Apostolic Christianity"—a book of great excellence. In treating of the people's right to choose their own pastors, Mr. G. adduces the case of the election of Matthias by the apostles and brethren; and having adduced it, adds, "But I am not sure that the apostles had the sanction of their Master in this proceeding." Such too is the sentiment, only more confidently expressed, that may be often heard in conversation and from the pulpit. It may not be amiss therefore, to canvass this subject, and to endeavour to ascertain as clearly as possible, whether the apostles were right or wrong in the election of a successor to Judas,—whether they had the sanction of their Master or acted presumptuously. The circumstance is thus related—On an occasion when the disciples were assembled together, Peter stood up in their midst, and said (one would naturally think, under the influence of inspiration) that the prophecy which the Holy Ghost uttered by the mouth of David respecting Judas, "must needs have been fulfilled," as it was; and that in his place one of those who had associated with the apostles during the whole period of Christ's ministry until his ascension, should be "ordained as a witness of his resurrection." "Then they appointed two, Joseph called Barnabas, who was surnamed Justus, and Matthias, and they prayed and said, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. And they gave

* Mr. Tong, the biographer of Matthew Henry has preserved accounts of many ordinations, at which that eminent minister attended, and in which he took part, between 1691 and 1713, and in all these, a confession of faith was demanded from every candidate, drawn up by himself.—pp. 259—268. Indeed, all the accounts that have been preserved of English Presbyterian ordinations agree in this particular.

forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles."—Acts i. 15—26.

1. Such is the narrative; and we cannot but observe, that the impression it makes on one's mind, apart from other considerations, is, that Peter spoke, and that all the apostles acted in the case, under Divine influence and direction. Peter appeals to the prophetic word respecting the fall of Judas and the filling up of his place by another, and concludes that one of their associates should, according to prophetic intimation, be elected an apostle. This was done solemnly and deliberately. He speaks with the confidence of one inspired. He speaks of the election of an apostle as a duty devolving upon him and his fellow apostles. Two of the most suitable persons are selected, and the determination of the most eligible of these two is left to God. "Lord, who knowest the hearts of all men, show whether of these two thou hast chosen."

2. And why should we doubt or deny the inspiration of the apostles in this transaction? For all depends on their having been inspired or not. It is true that the promised copious out-pouring of the Spirit did not take place till afterwards; but it is no less true, that the gift of inspiration had been enjoyed before. Their Master had sent them forth to preach and to teach; and commands them that whenever they might be called before governors or kings for his sake they should not premeditate an answer; "for the Holy Ghost," says he, "shall teach you in the same hour what ye ought to say." But in addition to this, immediately after his resurrection he appeared to his apostles, and "breathing on them, said, Receive ye the Holy Ghost." Breathing was a symbolical action; it signified the actual impartation of the Spirit. This the accompanying words make certain. Here then are the men who assemble to elect an apostle; men on whom the Holy Spirit had been actually bestowed. Are we then to question the propriety of their conduct in this transaction? Can we view them as other than the inspired servants of Christ? And when *such* men interpret Scripture, and ascertain from it what they regard as the mind of God for their guidance, shall we pronounce them wrong?

3. Or, if they erred in this matter, have we not some intimation of it? Has not the Holy Spirit rebuked their rashness and presumption? Had they been wrong surely we should meet with something of the kind; some hint would have been dropped in the way of censure to preserve the student of revelation from mistake. Some such hint is demanded by the nature of the case; for if the apostles erred in this transaction, their error was peculiarly grievous. To appoint an apostle whom they had no authority to appoint, to usurp the right of Jesus Christ,—which they must have done if they acted without warrant—surely this is a heinous sin! Yet not a word of censure is let fall, not a whisper of rebuke is heard. What else can we conclude from this, but that the apostles

acted under Divine sanction ? It is said indeed, in reply to this, that the name of Matthias is never afterwards mentioned. But what of this ? The same is true of other apostles. If then this silence respecting Matthias prove that he was not an apostle, similar silence in regard to Alphæus, Bartholomew, and others, will prove that they were not apostles. But it is said again, that the appointment of Paul to be an apostle was a virtual annulling of the election of Matthias. We do not perceive how the conclusion is here made out. Paul was appointed to be an apostle ; and was perhaps without exception the greatest of all the apostles. But how one can infer from this the non-apostleship of Matthias is rather strange ; certainly there is no logical connexion between the premise and the conclusion. And what makes this idea more unlike the truth, is that Paul was not called to the apostleship for a long time after ; he was as “ one born out of due time.”

But it is further asserted that there were *only twelve* apostles, and as Paul was unquestionably an apostle, Matthias is necessarily excluded. That there are only twelve apostles, we are told, is plain, from the book of Revelation, where we read that in the foundations of the New Jerusalem were "the names of the *twelve* apostles of the Lamb." To this however, the reply is simple. Very frequently the inspired writers, instead of specifying numbers in detail, employ *round numbers*. This is common to all writers. But the case most strikingly parallel with the present is that of the Israelitish tribes. They are commonly even in Scripture designated the *twelve* tribes of Israel; while in reality there were *thirteen* tribes; the two sons of Joseph, Ephraim and Manasseh, constituting distinct tribes.

4. So far then, there is nothing to disturb our conviction, but much to strengthen it, that the election of Matthias had Divine sanction. But further there is the testimony of the Holy Spirit that "he was numbered with the eleven apostles,"—ver. 26. No one can justly take exceptions against this statement on account of the word employed. Συγκατεψηφίσθη may signify to be voted with; but its natural and obvious meaning here is to be numbered, or counted with.* Voting appears to be altogether out of the question. The choice between the two candidates for apostleship was submitted to God, and when the choice was made, when the lot of God fell on Matthias, all further voting was set aside; and the electors had nothing to do but acquiesce in the Divine decision. The words then, must be rendered, according to our authorized version, "He was numbered, or counted with the eleven apostles." Such too is the rendering of the Latin Vulgate : "*Annumeratus est cum undecim apostolis*;" and with both the Peschito Syriac exactly corresponds, ܐܡܬܝܢ ܚܦ ܫܒܥܝܢ ܘܠܗܝܟܝܢ ܕܡܪܝܩܬܐ ܕܡܫܝܚܐ. And this being the correct

* Robinson's Lex. N. T. in verbo; Bloomfield's Gr. Test. in loco.

rendering, the words must be taken as the testimony of the Holy Spirit to the fact, that Matthias was truly an apostle. For the book of the Acts was not written till about A.D. 63; and the inspired writer, in view of the transaction before us and of its subsequent working, avers that Matthias became one of the twelve. But surely, if it were not so, if Matthias was never an apostle, his election having been unauthorized and therefore null, the inspired historian would have employed other language than he does, language which, to say the least, is very ambiguous, on the supposition that Matthias was not an apostle, and would have subjoined a word or two to let his readers know that the election in question had not the sanction of our Lord, and was therefore set aside. But instead of this, all the language he employs is such as to convey the impression that the election of Matthias was authorized and valid.

In addition to all this we have an *incidental* and general recognition of the apostleship of Matthias, which comes home to the mind of the candid inquirer with all the force of demonstration. On the day of Pentecost, after the out-pouring of the Holy Spirit, when some profane Jews began to mock at the manifestations of the Spirit, we are told by inspiration, that Peter "stood up with the ELEVEN." So then, there were, according to the Holy Spirit's own testimony, at this time *twelve* apostles. But how were there twelve without Matthias? Here then is an incidental but irrefutable and inspired confirmation of the validity and authority of the election under consideration. Here we have full proof that the apostles acted in this affair under Divine direction and with the full sanction of their Master. Matthias is spoken of and treated by the Holy Spirit as an apostle. A more complete recognition of his apostleship could scarcely be desired.

These few thoughts are the results of the writer's own unassisted investigation of the subject. He has never enjoyed the happiness of reading or hearing a vindication of the conduct of the apostles in the election of Matthias; but he has often heard their conduct condemned; and he himself, for some time, participated in the general feeling of censure to which they have been exposed. A candid examination of the question has entirely dissipated every such feeling, and produced the firm conviction that the apostles were as fully directed by inspiration, in the case referred to, as they ever were in anything they did. The evidence on which this conviction rests has been briefly detailed above. Every one can judge of its conclusiveness.

From this view of the subject several important results present themselves. First, the *principle* of the *popular election* of ministers receives, in the present case, the sanction of inspired authority. Secondly, we are taught, by inspiration, that to have seen Christ after his resurrection, so as to be a competent witness of that grand event, was *necessary*

to qualify an individual to be an apostle. And thirdly, we have the pleasure of knowing that the prophecy quoted and applied by Peter to Judas is *interpreted according to the mind* of the Holy Spirit.

Cork.

I. J.

THE PARTS AND TOPICS OF PRAYER.

(Continued from page 17.)

IN the word "prayer," we usually include all the parts of which our addresses to God are composed ; yet strictly, it means petition or supplication : and whatever share the delightful work of praise and thanksgiving, or the solemn and incumbent duty of confession, may have in our worship ; of that worship, *petition* must ever form a chief and an important part.

Prayer is asking God to avert or remove evil from ourselves or others ; and to secure or communicate good. This is at once our privilege and duty ; a privilege so great, a duty so obvious, as scarcely to need comment. It may not however be uninteresting to inquire, what we are required or permitted to pray for.

We are enjoined by the apostle to pray, διὰ πάσης προσευχῆς καὶ δεήσεως, "with all prayer and supplication." This comprehensive phrase may be understood not only as directing us to use all *kinds* of prayer, whether silent or audible, secret, social, or public ; but to make *all things* topics of prayer. God is our Creator, our Preserver, and Benefactor, our Redeemer, our Governor, and our Judge. We, who are his creatures and his subjects, are exposed to evils and want good both temporal and spiritual : and, as in all those relations he is the proper object of prayer, so with regard to each of these kinds, both of evil and of good, are we to address his throne. We may purpose nothing, do nothing, without prayer ; there is not a want of body or of soul, which should not be matter of prayer ; in *everything* by prayer and supplication with thanksgivings are we to make known our requests unto God.

Things seen and temporal, then, are to be made topics of prayer. We mention this, not so much because it is not admitted ; as because, we fear, it is not sufficiently acted upon. Most of us feel more *acutely* and *anxiously* respecting our worldly than our spiritual interests ; yet strange to say, we do not commit them as frequently and as entirely to God. They are however as much under his control, and as much require his superintendence. Our animal life is no more in our own power than our spiritual ; we are as dependent on our Heavenly Father for our daily bread, and the nourishment we may derive from it, as for the manna that feeds our souls ; whilst he is as much the author of our happiness as men, as parents, or as children, as of our life and peace

as Christians. It is God only can make our way on earth, and among men, prosperous or adverse; and multiply or diminish the barrel of meal or cruise of oil. Is godliness with contentment sometimes said to be great gain? It is he that makes it so, lifting his servants from the dunghill, raising the lowest and the meanest to honour, in spite of obstacles and of foes. Has the wicked man, who was lately in great power, and who spread himself like the green bay tree, passed away? It is because his breath has gone over him, and introduced the moth into his garments, the rust into his riches, death into the pot. Our going out is blessed if he commands; our coming in is cursed if he permit. "Our times are in his hand."

The things of this life, then, should be made topics of prayer. Reader, do you make them such? Are they not often forgotten before God? Perhaps the more important of them you *do* commit to his direction, whilst others you deem too trifling and insignificant to mention in prayer. But can you distinguish between the little and the great? Does not the smallest incident often lead to large results, or the merest oversight conduct to ruin? Perhaps you belong to that class of persons whom we call thorough men of business; you are prompt and diligent, sagacious and foreseeing; and while some around you, who have the reputation of great piety, fail in all their worldly schemes, everything prospers to which you put your hand. You are in great danger, from this circumstance, of neglecting to make these things matter of prayer. Has it not already induced self-dependence? Are you not conscious of contempt and impatience towards your inferior fellow-tradesmen? And has not the habit been induced, of conducting your business, and expecting to reap the fruit of your industry and care, without the interposition of Him who maketh poor and maketh rich? But ought it so to be? Is there no defect but incapacity observed by God? Is not the spirit of proud independence as offensive in his sight as the presumptuous expectation? And though it should be admitted that it is a law of God's natural government, that feebleness and indolence can neither produce nor gather much fruit, does he not also frequently show that he is God, by taking the *wise* in their own craftiness, and overturning the schemes of the *wary* and the *bold*?

There is another consideration besides our dependence, which goes to show the importance of thus committing our way to God. Temporal good and evil are closely and intimately connected with spiritual. What God does or permits as a God of providence, has even a more frequent reference to the state of our souls than of our body; to our character than to our outward condition; and to what we are as accountable, religious, immortal beings, than to what we are as earthly and mortal. All the circumstances of our history here, all our possessions, all our movements, every event of every day, has a bearing and influence on our spiritual state, on our piety, on what we are before God; on our

faith and hope, our spirituality and mental peace, our steadfastness and consistency, on the advance or decline of the life of God in the soul, on our position at the judgment seat of Christ, on our everlasting destiny. It is of consequence to every man, as a moral and religious being, whether his bread be this day given or withheld: in the one case, his gratitude will be tested; in the other his faith. It is of consequence whether in going forth to your business on the morrow, your way be made prosperous or adverse; in the former case, you may be full and deny God, or display a becoming humility, and develope a heavenly mind; in the latter, you may offend him by your murmuring, or by your patience and submission glorify his name. It is of consequence, whether in the morning, you slumber until break of day, rise not from your pillow till it is too late to enter into your closet and shut to the door; or go forth to catch the early dew, and send your matins up to God: in the one case, unprepared with grace, your temper, your integrity, your peace, may yield to the temptations of the day; in the other, the baptism you have received may enable you to triumph. When you walk abroad, it is of consequence which way you take; in one path you may consort with the wise, or meet with angels unawares; in the other you may become the companion of fools and be destroyed. It is of consequence, whether you receive this domestic or that into your house, whether you accept or refuse the overtures of the neighbouring family, that court your friendship; whether in choosing the place of your abode, you are content to dwell, like Abraham, in Mamre, or select, like Lot, the plain of the Jordan, which looketh toward Sodom: the decision to which you are led may prove to yourself and your children a blessing or a curse. Does the fact then, of God's government extending over our temporal affairs, render it incumbent upon us to commit our way to him? The duty is rendered still more imperative, by the connexion between our present state and our character; our temporal and our eternal welfare. "In all thy ways acknowledge him, and he shall direct thy steps;" and the godliness that does this, shall be found to have the promise of the life that now is, and of that which is to come.

The direct *spiritual evils* that surround us, are so numerous and formidable; our spiritual wants are so many and urgent; the provision which has been made for the soul is so ample and complete; that a wide range for petition is here presented; and all that is included in the Gospel should certainly be turned into topics of prayer. We are nothing, we are less than nothing, without the Gospel. It is a scheme of deliverance, and a plan of salvation. Its design is large and comprehensive; its bounty is exuberant; its mercy is infinite; its gifts reach to eternity. The least of its donations is precious. If altogether destitute of its grace we shall be lost for ever; but possessed of its blessings, in the smallest measure in which they can be bestowed, we are comparatively rich; still as long as we are satisfied with partial

communications, evils will encompass us, and our peace remain imperfect. The fulness of its riches is necessary to the fulness of our joy: and its boundless treasures are offered to us freely. "If any man thirst, let him come unto me and drink." The Gospel then, in all its provisions, and in all its promises, may be, *must be*, made matter of prayer.

Are we ignorant and sinful? Light and pardon must be sought. These are our first and most pressing wants. Daily light, daily pardon. Without these, whatever our earthly condition, we are miserable and poor indeed. But when God makes his face to shine upon us, and says, "Thy sins which are many are forgiven," it brings peace. With respect to these then, it becomes us not so much to ask for them frequently, as to keep our souls constantly and habitually in the attitude of prayer; so that when the lips may not be moving, nor the knee bent, the hidden man of the heart may yet be saying, Lighten my darkness I beseech thee, O Lord, and wash me from all my sins in the precious blood of Christ. But this is not all we need. Do many spiritual and deadly enemies surround our path? We must pray for a guard of angels to attend us, and for the wisdom and strength of the Holy Spirit to be given to us. Is there a world around us, and is there another world within us, too ready to answer to its solicitations, and to form with it an alliance; and is it true that if any man love the world, the love of the Father is not in him? Then by day we must watch, and by night must keep our vigils; that that faith may be replenished, which overcometh the world; that while passing through it, we may be kept from its evils. Is the Christian life a life of faith, of hope, of love, of patience, of constancy, a life of righteousness and peace and joy in the Holy Ghost? And do these states of mind enter into the very being, and constitute the strength and vigour and beauty of the spiritual man? And are these principles and graces, both because of our dependence and our corruption, continually liable to decline? Then that influence that creates, sustains, and revives them must be diligently sought. Has a state of prosperity and adversity each its perils; and yet, may each be made to subserve the great purpose of purifying and ennobling our character? Then with what earnestness should we pray, that the trial of our faith, in any form, which is much more precious than of gold, may be found unto praise and honour and glory at the appearing of Jesus Christ? Is Christ our Redeemer? Is Christ our Lord, our Portion, our vital Head? Is his presence our support, his smile our joy, his love our heaven, his death our life, his cross our all; the mediation he now conducts the security for our eternal inheritance? Should not Christ then be the theme of our daily prayers, and his fragrant name perpetually on our lips? And who applies these benefits to us? The Holy, the Blessed, the Eternal Spirit is the comforter and sanctifier of man, and stands engaged to rebuild this desolate temple, and to make of our ruined and dismantled frame an appropriate habitation for

the God of the whole earth. How important, that his grace should be desired, his power invoked, and his skill secured by prayer. And, whatever may be our progress in the Divine life, does there yet remain much land to be possessed here, many fears to be conquered, and great treasure to be amassed? Is the goal yet to be reached, the kingdom to be gained, the crown to be won, the glory to be revealed? What extensive, what grand, what exciting topics of prayer! These are emphatically the best gifts. There is not one, that is not choicer than thousands of silver and gold; there is not one we may omit in prayer. Every moment should they occupy our thoughts; every hour should our aspirations rise to God, that they may be freely given; daily does it become us to mount the ladder of communication, and breathe our prayers into the ear of our Father who is in heaven.

But there is nothing selfish or restrictive in the spirit of prayer; and the philanthropy, the Divine benevolence which the Gospel creates, will pervade the believer's devotions. The seed of the kingdom is of all seeds the most productive; and its fruits must perfume the closet, and fill the sanctuary with their odours. He whose heart is enlarged, so as to present *all prayer* for himself, will present it for others; and those invariable promptings of our first love, which secure supplications and intercessions for all men, will continue to bring them as a daily offering and sacrifice to God, of a sweet-smelling savour. He who has been redeemed out of the world, will often retire to sigh and cry for the abominations among men. That disciple, whose name is engraven on the Redeemer's breastplate, will often put his brother's name on his own. That father, whose soul is saved by grace, that mother who has been bought with blood, will again and again bemoan Ephraim before the Lord, and ask that their sons may be as plants grown up in their youth, and their daughters as corner-stones, polished after the similitude of a palace. "If I forget thee," will be the language of every Israelite, to whom the fellowship of the church on earth has been the antepast of the communion of heaven,—“If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” “Clothe thy ministers with righteousness,” will be the cry of those to whom the word comes with power; let utterance be given them; let the word they preach have free course and be glorified; make all thy chosen people joyful. And if there be any other topic of appropriate supplication, which memory refuses to supply at the hour of prayer, it will be embraced in the comprehensive language of the Psalmist, “And let the whole earth be filled with thy glory;” or, in the still sublimer words of the Divine Redeemer; “Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Amen and Amen.”

An interesting question here arises, what profit shall we have by

thus serving God? Will every petition we present be answered, every desire granted? What is the law of the Divine procedure, with reference to our prayers; and by what rule are our expectations to be regulated? We must reserve our reply for a future paper; and close the present by a few remarks on the remaining branch of devotion:—

Self-dedication.—It appears largely to have entered into the worship of the ancient saints, and to have been employed with much spiritual advantage by Christians in every age. When the Psalmist said, “O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds;” he was doubtless in an enviable state of mind. To be permitted thus to remind God of our relation to him, what a mercy! To be able, with humble confidence, to utter such a sentiment, how delightful! What deep and hallowed associations are called up in the mind, by the use of such language! How is the value of religion felt at such moments, and the privileges of God’s children estimated! There are times when the Christian is sorely tempted, and when he seems to have sacrificed the pleasures and the honours of the world for nought; there are times when the Sabbath school teacher is ready to faint, and abandon his apparently fruitless toil: there are times when the minister of Jesus Christ casts a lingering and longing eye, if not on the flesh-pots of Egypt, yet on the profitable occupations he gave up for the care of souls, and the many comforts enjoyed by others, which he also could relish, but cannot procure; there are times, when the missionary of the cross endures an agony of conflict, of which we have little conception. Think of Martyn, of Williams, of Moffat, at some periods of their career. They had known the comforts of a British home; but they now, perhaps, are without a morsel of bread; their labours vast, their dangers imminent; whilst they are surrounded by general poverty and barbarism, by mental and moral degradation. Can we wonder that faith should sometimes fail, or the heart misgive? Could *we* endure the trial? Yet now follow one of these devoted men to his closet, his wife, more sensitive and delicate still, kneeling by his side; they are in deep distress, almost in a state of despair. But suddenly the language of the Psalmist occurs to his mind; and while the big tear rolls down his cheeks, he gives it solemn and emphatic utterance:—“O Lord, truly I am thy servant, and the son of thine handmaid!” It is enough! Her heart catches the inspiration, and the breast of each swells with gratitude at the thought. Their resolution is taken. No! we are not our own, we are the Lord’s; we will live and die at the post which he has called us to fill, and in the place to which he has directed our steps.

Sometimes, in their addresses to God, his people may refer, with advantage, to former transactions between them; reminding him of his favour towards them, and of their own purposes and enjoyments in

him. Jacob's wrestlings at Peniel, doubtless, consisted in part in reminding God of the fellowship he had afforded to his servant twenty years prior at Bethel, and of the vows he had vowed before him there. David says, "In thee *have* I put my trust;" "Thou *hast* delivered my soul from death; wilt thou not also deliver my feet from falling?" And again, "Thou *hast* proved my heart; thou *hast* visited me in the night; thou *hast* tried me and shalt find nothing." And to refer thus to past transactions is calculated to deepen our sense of present obligation, to revive our first love, and to give to our more staid and advanced piety the freshness and the vivacity of youth.

But in noticing this branch of worship, we have chiefly in view those acts of solemn and deliberate self-consecration which many eminent servants of God have been accustomed frequently or periodically to renew. Just exception may, perhaps, be taken against the formal and severe manner in which this has sometimes been done. Several models which have come down to us of the vows they have made to God, and of the covenants of dedication into which they have entered, seem to have too much of the spirit of the Pharisee or ascetic, and too little of the free, and voluntary, and gracious spirit of the Gospel of Jesus Christ. It is not, however, to *the thing* they did, nor to the *sentiment* they uttered, we object; so much as to the temper in which it was sometimes said or done. It is highly becoming to *devote ourselves* to God; it is becoming, from time to time, to *renew* our vows with solemnity; but too much care cannot be taken, that we are animated, not by slavish fear, but reverential love. It is in the *spirit of adoption* that we should dedicate ourselves to him whose service is perfect freedom. We must not trammel the soul with formalities, or lay snares for our own conscience; we are called unto liberty; and a lively sense of God's mercy, through the blood of Christ, is a far more effectual security for personal holiness, and acceptable obedience, than any mere written covenant, or formally uttered vows.

Keeping in view, however, the evangelical spirit of the worship of the New Covenant, the practice of uttering before God the purposes of our hearts, and renewing our engagements to him is both suitable and advantageous. "My faith has often failed, and my purposes to glorify thee have frequently been broken. The past week, the past year, witnesses my weakness and my guilt; nevertheless, accept me in the Beloved, and give me peace. I consecrate myself afresh to thy service, in the Gospel of thy Son; henceforth, by thy grace, will I be wholly thine. Into thine hands I commit my spirit; thou hast ordained me, O Lord God of truth. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Depart from me ye evil-doers; for I *will keep* the commandments of my God. I *will run* the way of thy commandments, when thou shalt enlarge my heart."

We have no book in the New Testament corresponding to the Psalms;

we cannot doubt, however, that Paul and John adopted a similar practice; and the only difference we can conceive between the language they employed and this, is that *theirs* would have abounded in references to the name of Jesus, and indicated still more strongly the enjoyment of that liberty that results from the presence of the Spirit. The sacred writers, then, must be our models in this, as in every part of devotion; and if, in the work of self-dedication, we adhere to such examples, we shall find it exceedingly profitable. Reader, has it been practised by you in days that are past, and served to recall you from your wanderings, to revive the expiring embers of your devotion, and quicken your weary steps? Doubtless it has. You remember with sacred pleasure those seasons, when under the first influences of truth, you were wont to seek a retreat in your chamber, or in the silent wood, on the evening perhaps of Saturday, to offer yourself anew to God, in the name of Jesus Christ, saying:—

“Lord, I am thine, entirely thine,
Purchased and saved by blood Divine.”

You recollect with deep interest those seasons of the public worship of the sanctuary, when, at the table of the Lord, or on the first Sabbath morning of a new year you have united with the people of God in singing the last verse of Dr. Watts's excellent paraphrase of the 116th Psalm:—

“Here in thy courts I leave my vows,
And thy rich grace record:
Witness, ye saints, who hear me now,
If I forsake the Lord.”

And who can tell the power, which these exercises have had over you; who can tell, how far they have contributed to keep your soul from going back to perdition, and to sustain your feet? And have you lately *neglected* the practice? Has not that neglect injured your soul? Has it not weakened your sense of obligation to God; has it not been attended with indifference to the enjoyment of the Gospel? Is there that freshness, that bloom of health, in your piety, is there that conscientiousness in your heart, and that life and vivacity in your steps, that there once was? Renew then the exercise; return to the habit; draw nigh to God, and he will draw nigh to you. By his mercies, and under the influence of the constraining love of Christ, present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.

T. W.

SONNET ON THE REV. R MOFFAT,

THE AFRICAN MISSIONARY.

The lion-slayer ! to no fear a slave !
 Hell's many-headed monster of the lake,
 Polly's fleet stag that haunts th' unguarded brake
 Thou hast avail'd to curb, or kill—and brave
 With infinite bravery would'st dare to save
 From foes obscene and fierce THE WORLD, and make
 Thy pride of conquest shapes of mercy take,
 And cleanse Augean souls with Truth's pure wave.
 Lust thou hast quell'd—and bound wild-blooded men
 With the chaste girdle of home's charities ;
 The bandit tam'd, with herds fill'd every glen ;
 Bade Afric see a new Hesperides ;
 Torn the trimorphic Cerberus from his den,
 Sin, Satan, Self—THE CHRISTIAN HERCULES !

D.

" THAT THEY ALL MAY BE ONE."

Suggested by the proposal of the Rev. J. A. James, in this Magazine, for an
 Evangelical Union among Christians of all denominations.

O Christians, listen and rejoice !
 Let sounds of conflict cease,
 A moment pause to hear the voice
 That speaks, to " publish peace."

Ye scatter'd tribes to Zion flow,
 In holy concord come ;
 And wake the harmony below
 That fills your heavenly home.

Why should ye dwell as strangers now,
 Divided and unknown ?
 Your gathered myriads soon shall bow
 Around your Father's throne.

Why are your anthems faint and low ?
 One choral hymn might rise
 To bid the world your rapture know,
 And fill the listening skies.

Adore the Lamb ! A ransom'd throng
 Will catch the strain you raise,
 The feeblest voice can swell the song
 That breathes a Saviour's praise !

Haste ! and a wondering world shall " know"
 That all the saints are " one,"
 And own their fellowship below
 Is heaven on earth begun.

E.

THE DEMONIC.

All spirit-haunting passions that have flashed,
 Like meteors, in the sin-mists of man's mind,
 Had thronged into his soul, and there out-dashed
 The embers keen of reason with the wind
 Of their satanic wings; then sat them down—
 A legion housing in that madness frown.

A strange, fierce glare shone out of his changed e'en,
 As at the windows of a pillaged tower
 The light of robbers banqueting is seen;
 Now hushed he lay—now with a stayless power,
 Fled howling out into the wilderness
 To hide in caves that echoed his distress.

Sometimes they saw him at the fall of night,
 With bleeding feet, foamed lips, and haggard gait,
 Tottering toward some hamlet with the blight
 Of his wild glance, and bound in fear and hate
 His naked limbs, till he, with one shrill cry,
 Rushed like a crag rent from some peak on high—

On and yet on, through night, through day, yet on,
 Deeming his shadow demons on his trace,
 With demons every mountain clothed upon,
 And demons staring from each cloud's grim face,
 Till, faint, he crawled beneath the rayless gloom
 Of cypress boughs o'er-roofing some white tomb;

There crouched, while dews and all wild winds of night
 Moaned for his madness with more desolate moan,
 And shed more tears than he, e'en when the night
 Of maddest woe o'erswept him, weird and lone;
 Upon the cold stone he laid down his head,
 And fell asleep—dreaming that he was dead.

There dwelling, one thing he could love, e'en thence—
 A little star, that passed night after night
 Across a bright interstice in the fence

Of his dark waving leaf-roof. Oft the light
 Of his keen eyes, out-peering through the gloom,
 Scared some lone mourner from a loved one's tomb.

Like to a ghastly vision night hath sent

Out of her jaws, that, meeting morning, dies—

Like to a spring with blackest poison blent,

Which some bright sea absorbs and purifies,

Leaving his den the Son of God he found—

And in that flood of light his maniac dreams were drowned.

The Lord looked on him,—he who had just now

Sealed mountainous waters with a windless calm,—

Bade forth the fiends, and on his tortured brow

Wrote peace, and the torn soul with God's own balm

Gently healed up—and he sat clothed, restored,

Like a stilled cloud with all its storms out-poured!

REVIEW.

PUBLICATIONS ON THE JAMAICA BAPTIST MISSIONS.

1. *Jamaica Newspapers. Baptist Herald; Falmouth Post; Morning Journal*, 1841—42.
2. *Circular of the Baptist Missionary Society, January, 1842*, 4to. pp. 8.
3. *Baptist Missions in Jamaica: A Reply to the Circular of the Committee of the Baptist Missionary Society. By William Garland Barrett, Missionary from Jamaica, in connexion with the London Missionary Society.* 8vo. pp. 16. J. Snow.
4. *A Review of the Rev. W. G. Barrett's Pamphlet. By Samuel Green, Walworth.* 8vo. pp. 32. Houlston & Stoneman.
5. *The Evangelical Magazine*, 1842. Ward & Co.
6. *The United Secession Magazine*, 1842. Simpkin & Co.
7. *The Patriot Newspaper*, 1842.
8. *The Christian Examiner*, 1842. J. Snow.
9. *An Exposition of the System pursued by the Baptist Missionaries in Jamaica, by the Missionaries and Catechists of the London Missionary Society, in that Island.* 8vo. pp. 32. J. Snow.
10. *Remarks on "An Exposition," &c. by the Committee of the Baptist Missionary Society. To which is appended the Valedictory Letter of the Committee, to the Churches lately in connexion with the Society in Jamaica.* 8vo. pp. 22. 1843. Houlston & Stoneman.

WE cannot be charged with unseemly haste, in proceeding to review these publications on the Baptist Mission in Jamaica, seeing that for more than two years the controversy has been maintained in circulars, pamphlets, magazines, and newspaper letters and leaders, English, Colonial, and American. An earlier notice was indeed intended by us, but we felt that till the Committee of the Baptist Missionary Society had replied, the case was incomplete: the publication of their pamphlet, the last on our list, however, has perfected the controversial cycle, and affords a convenient opportunity to retrace its course.

This quarrel cannot be concealed, but it may be greatly misunderstood; and therefore, as the friends of truth and righteousness, and as the advocates of the missionary enterprise, we feel it to be a solemn duty fairly to set the questions at issue before our readers, many of whom have too little leisure, and it may be, still less inclination, to wade through these waters of bitterness, "the miry places whereof, and the marshes whereof" will not soon "be healed."

Much as the existence of such a controversy is to be deplored, yet we do not regard it as an unmixed evil, for we believe that it will be

eventually found instructive and useful, throwing a reflex light upon Christianity, as it was perverted in the first ages, and holding forth a beacon fire, to warn all future missionaries, sent forth to a semi-barbarous people, of the secret dangers which success in their enterprise will assuredly develope.

It would be a great error to imagine that this controversy is a vulgar squabble between two rival sects, that envy and annoy each other just in the degree of their approximation. No; whatever of unworthy feeling existed in its commencement, it is plain on the face of many of the papers we have now to consider, that it involves questions relating to the philosophy of missions, and of man, and that, if calmly thought out, will afford lessons of practical wisdom, that may be eminently useful in conducting future missions, amongst a simple and servile people.

Before we proceed, however, to these important matters, our readers must be put in possession of a brief statement of the rise and progress of this protracted discussion.

In March, 1841, a paragraph appeared in the Baptist Herald, a religious newspaper, published at Falmouth, Jamaica, as follows, viz:—

"The following statement, compiled from the Missionary Reports of 1841, gives the number of members, children, &c., connected with the different Societies in this island, with the expenditure connected with each mission, on account of Jamaica.

"Wesleyan Missionary Society, 30 missionaries, 21 teachers. 22,884 members, 4,300 children; expenditure £8,986 0s. 11d.

"London Missionary Society, 11 missionaries, 172 members; expenditure £6,476 10s. 9d.

"Church Missionary Society, 7 missionaries, 22 teachers, 271 members, 4,954 children; expenditure £6,938 4s. 11d.

"Baptist Missionary Society, 19 missionaries, 71 teachers, 24,777 members, 15,007 children; expenditure £6,870 3s. 11d."

This quiet summary would not appear, to a casual observer, sufficient at once to light up a flame of controversy amongst the missionary churches in Jamaica, but it is obvious, from the documents before us, that for "many years" a fire has been smouldering, which this light article was sufficient to fan into a blaze. Mr. Vine, one of the agents of the London Missionary Society, feeling that an invidious comparison was intended, replied to it without delay, in the Falmouth Post, a paper said not to be friendly to the cause of missions; and in a tone for which the above paragraph alone could not supply an adequate occasion. Mr. Tinson, a Baptist missionary, published a reply, and Mr. Vine rejoined; the newspapers containing this controversy found their way to London, private letters, *pro et contra*, followed, till at length the affairs of the Baptist missions in Jamaica became a topic of general conversation. To meet this state of things, the Committee of the Baptist Missions issued their printed circular, which called forth

a reply from Mr. Barrett, an agent of the London Missionary Society, who was at that time in England : then followed the other publications, at the head of this article, which appeared, we believe, in the order we have assigned to them, till the second publication of the Baptist Committee was issued, which completed the cycle up to the present time.

As much misconception prevails relative to the parties who bring the very grave accusations we are about to recite, against the Baptist brethren, it is necessary to state, that although the controversy was commenced by an agent of the London Missionary Society, yet it is sustained by members of several denominations, whom we shall now enumerate. 1. Thirteen missionaries and catechists of the London Missionary Society. 2. Seventeen ministers and catechists connected with the Presbyterian bodies of Scotland. 3. Three American ministers, who have resided in Jamaica. 4. Three *Baptist* missionaries, who have been separated from their brethren, for giving their testimony against them, besides two or three clergymen of the Church of England : making together, nearly forty Christian ministers and catechists, belonging to five different connexions, who concur in the general accuracy of these representations. On the other side, are the twenty-seven Baptist missionaries, with the protest of their deacons and leaders, including, it is said, several hundred persons.

To show how completely missionaries, in no way connected with the London Missionary Society, have entered into the discussion, we beg first to lay before our readers a letter of the Jamaica Missionary Presbytery, addressed to the Association of the Baptist missionaries, in that island. It contains a frank and faithful declaration of their opinions on several practices, set out in successive counts of an indictment, which will open the whole case to the minds of our readers :—

“Goshen, July 14th, 1841.

“Dear Brethren,—We consider it a duty which we owe to God, as his servants in the work of the Gospel, to you, our fellow-labourers in the same field, and to the people of this country, in relation to their spiritual interests, to expostulate with you against various practices in your churches, which strike us as injurious to the interests of religion. Without any farther apology for introducing a subject which has pressed itself on our minds for years, we proceed to notice the different points in detail.

“First,—The leaders—They seem to us to be a body of men unauthorized by any scriptural authority—frequently irregular in their proceedings—responsible at best only to their respective ministers, sometimes to each other—in many cases self-appointed, assuming the office in consequence of bringing numbers of people to join the church—not known, as far as we are aware, in the churches of your body in Great Britain, and who are employed, disclaimed, or discharged, as may seem convenient. They stand between the ministers and the people, limiting their free and mutual intercourse as much as they can—in many important cases preventing it altogether, and in general, permitting it only through themselves as a medium, whereby ministers and people know very little of each other, except through the misrepresentations of

their leaders. The *individual* exercise of their authority appears to us also highly objectionable, whereby they administer discipline in their own classes, and bring forward cases before the church, or keep them back, according to their discretion. They seem to have the people completely under their control, and unless the latter please them in all things, they are understood by the people to have the power of preventing them from being admitted to baptism, or of procuring their expulsion. By this means the people are their humble servants in many, and sometimes very sinful ways. It is not to be expected that individuals virtually possessed of so much authority, and at the same time so unfit to be entrusted with it, should always employ it in a proper manner. Although in some cases they may be vigilant, and faithful in reporting evils which occur in the church, yet in others abuses are passed over, and when ends of their own are to be served, cases of the grossest wickedness are carefully concealed.

"Secondly,—The keeping up of certain old and hurtful superstitions among the people, particularly the desire for dreams as an evidence of their religious state. In not a few instances, which have come under our notice, they are required by the leader, previous to his taking the people to the minister for baptism. This system, and there are few more injurious to the souls of the people, prevailed at one time in the island generally, especially where such men as Gibb, Clarke, and Lyle laboured; and, notwithstanding the increase of light in the country, it still prevails to a great extent; and there are very many in your churches whose dreams were first approved of by the leader, and then were recommended by him to the minister.

"Thirdly,—The facility with which members are admitted into your churches—of the Christian character and attainments of whom it is impossible for you to have a proper knowledge.

"Fourthly,—The small measure of intercourse between you and the people of your charge, and the fact that you confine your pastoral labours almost entirely to the public services of the Sabbath—to the exclusion of that family visitation and catechetical instruction which, among an ignorant and uneducated people, is absolutely necessary to the communication of the truth to their understandings.

"Fifthly,—The want of careful inquiry into the conduct both of your leaders and people, and the ease with which reported evils are passed over in your churches—a circumstance which enables guilty individuals to conceal their corrupt and superstitious practices.

"Sixthly,—The superstitious importance which many attach to the rite of baptism. We are aware that you tell them that baptism will not save them; but, unless their minds are enlightened on the subject to which baptism relates, negative instruction is of very little use.

"Seventhly,—We deem it a great evil that you do not maintain the regular public services of religion in your established congregations on the Sabbath; that even your principal churches, with immense congregations, are frequently left without properly qualified persons to officiate, and that at your out-stations the leaders should be allowed to prevent the people, in various ways, from receiving instruction from any other quarter.

"Eighthly,—We must also give our testimony against the practice which has long existed among you, of sending tickets by the leaders to persons who do not or cannot attend your ministry. We consider the sale of tickets, for it is such in the eyes of the people, a system of practical simony, and denoting as they do their standing in the church, as members or inquirers, the tickets are frequently made an object of superstitious veneration.

"Ninthly,—Another evil we would mention is the effect of your too favourable representations, in misleading the churches in Britain, in regard to the moral and

religious condition of the inhabitants of this country. We appeal to yourselves, as to whether this, instead of being an act of friendship, is not one of the greatest evils that can be inflicted on them, as it hinders the churches of Britain from going forward in the work of their evangelization.

"We have particularly of late felt it our imperative duty earnestly to warn our people against a worldly and covetous spirit. Many of your printed resolutions and proceedings however, have given encouragement to this spirit, and the style which you keep up is, in many cases, more in accordance with the manner of the rich and great men of this world, than the simplicity which becomes us as Christian ministers.

"We trust these remarks will be taken in good part. It is because the subject has, in the course of our labours, repeatedly pressed itself upon our minds, by innumerable facts and incontestable evidence, that we thought of addressing you, and we hope that you will attribute our having done so to a desire to see the country placed, as far as possible, beyond the reach of ignorance or superstition, or anything approaching to spiritual tyranny. In so far as you are engaged in the work of God, and endeavouring to advance the cause of Christ, by scriptural means, we bid you 'God speed,' and wish you much comfort and success in your labours.

"We remain, dear Brethren, yours very faithfully,

"(Signed in the name of the Presbytery)

"PETER ANDERSON, Moderator,

"WILLIAM SCOTT, Clerk."*

Although it will not be possible to enter upon each of the nine questions, contained in this straight-forward letter, yet the employment of leaders and of tickets, the hasty baptisms, and the financial proceedings of our Baptist brethren, deserve the special attention of our readers.

We do not sympathize in the objections of our Presbyterian brethren to the leaders, as a "body of men unauthorized by any scriptural authority," but we agree with them that the usefulness of such agency greatly depends on the habits and characters of the men who are entrusted with such influence in the church. The former history and revolting occupations of the individuals in question, required the utmost vigilance on the part of the Christian ministers who employed them. "The origin of this system," says Mr. W. Milne in a letter to Mr. Vine, "is easily discovered in the circumstances under which the Baptist Mission was commenced, and which debarred the missionary from personal intercourse with the people. The attempt to reach them, through others of their own number who had embraced the faith of the Gospel, was at once natural and scriptural, and had the men thus selected been, in the first place, carefully instructed, and subjected afterwards to watchful scrutiny and timely check in the exercise of their delegated authority, incalculable benefit might have reasonably been expected as the result. But when, on the contrary, ignorant and superstitious men were chosen to the office for other than moral qualifications, and the inherent danger was moreover increased, *ad infinitum*, by arming them with excessive power; and that too in situations far removed from the inspection of the missionary, I hold,

* United Secession Magazine, October, 1842, p. 535.

that a fatal error was committed, and that those are justly chargeable with *sin* who are still continuing the system in all its overgrown excesses.”—*Jamaica Papers*.

The Rev. W. Whitehorne, who was formerly a lawyer of extensive practice in the island, but renounced his secular pursuits, to devote himself to the ministry in connexion with the Baptist Mission, has given the following historical sketch of the leader system :—

“The nature of the system is this. A man of some influence upon the estate, (usually in the time of slavery the driver of the gang, or some other principal person,) commences a meeting: this may be either before or after he has attended a chapel. He collects a lot of persons, ranging from 10 to 200 in number, and after some absurd and superstitious forms and ceremonies, they become his (spiritual) children, and they own him as ‘daddy.’ The sway for good or evil, which is now established and exercised over them, is unbounded; their obedience, their labour, their property, and their entire persons are under his sovereign control. He goes to a minister, and carries his troop of ‘children’ with him; by means of a few hackneyed religious phrases, he is easily persuaded to receive them into his congregation, and the ‘daddy’ is duly installed as leader. The minister looks to him to watch over, and give an account of the flock under his charge, to convey his commands to them, and to see that they duly attend to them, and that they make the regular contributions, &c.; while he (the leader) is pledged to the flock to get them baptized and received into church fellowship, as soon as he can. The minister can know nothing of the people, beyond what the leader thinks fit; and as he is surrounded by his own flock, and they are under his complete control, the minister can discover little or nothing of his character. *When however a quarrel happens to break out in one of these classes, the most horrible discoveries are frequently made.* I have known some very good men among the leaders, (some of whom, by the way, have loudly condemned the system:) they however are the exception. For the most part, the leaders are proud, overbearing, avaricious, and lascivious men; the flock have to pander to their views, and they have a galling yoke to bear.”—*Letter to the Rev. C. S. Renshaw, New York Evangelist.*

To weaken the force of the startling evidence of this gentleman, the Committee’s circular remarks, “Mr. Whitehorne says that the leaders, as a body, are bad men, when in fact he has had no means of becoming acquainted with them.” How this can be we do not understand. He has long been a resident, if he be not a native of the island, and his professional pursuits must have given him a complete insight into the social condition of all classes; whilst his devotion to the cause of Christ, which led him to abandon his worldly advantages, bespeaks a witness that has claims on the confidence of impartial inquirers, far more than can be secured by those who are the *interested* advocates of a system that has made them what they are.

The following extracts from “The Exposition,” published by missionaries of the London Missionary Society, will supply additional illustrations of the working of this system :—

“Thomas Burke was a sub-leader, and unaware of the connexion of his head leader with the missionary, the Rev. H. C. Taylor, at Old Harbour, whence he was trans-

ferred with his class to Four Paths, under the Rev. James Reid. His residence is at Cool Spring, in the mountains of Clarendon, at a distance of thirty miles from Old Harbour. At present he is a member of the London Society's mission church, at Mount Zion, and appears to be a sincere man.

"William Hall, from Marshall's Pen,* first tell us to pray. He begin the work. He put our knee on the ground, then take our hand, and raise us before the Father, the Son, and the Holy Ghost. This is the way he set us off.

"We then meet to pray and sing hymns. Hall tells us what to say. We had no book at all. Both John and William Hall tell us we must pray to John the Baptist, and join John the Baptist's class."

"Burke here repeated the hymns and prayers which Hall taught them to use in their meetings. For brevity's sake we give only two examples, selected as being the shortest and most intelligible. The first is a kind of litany, the second a prayer; both were addressed to John the Baptist.

"John á Baptize.—Do my Lord. Me pray for my sin.—Do my Lord. Me pray for my soul.—Do my Lord. Remember your duty.—Do my Lord. Sinner dead he must.—Do my Lord. Me pray for keep me out of de fire.—Do my Lord."

"O God, have mercy 'pon my soul. And I come pray to you now to make me get baptize. If you can, make me go to the river to wash up all my sin. If we no baptize in the river, we full up with sin. When we baptize we see our pardon."

"Burke added here, 'We think John Baptist himself was God, and that when we pray to him he carry we to God.'

"Every Friday we never eat from morning until quite night. Some of the people faint away; their friends did get water and wash their face, and tell them keep heart till night. Hall say, if we eat every day we should not go to God. We must starve our flesh, we must not eat on Friday. In the evening, when the fast broke, and we eat, we use white cups. Then we set up all night and sing hymns, and watch the Lord out and watch him in till day broke.

"At that time we have two wives; he no tell we must not do so. We must marry, he no tell us that. We drink rum till we drunk; we fight; many of us thieve, he no tell we it was wrong. [The details which follow, illustrating the licentious practices of the leaders on the estates, are too gross for publication; they are therefore suppressed.] When we see John Hall, who come to lead, we do so, he say it no harm.'"†—pp. 15, 16.

"Robert Fairclough, who was a leader connected with the Baptist church at Rio Bueno, and is now a member of the church at First Hill, declares that the strongest man upon the estate where he ruled dared not resist his sentence. Nor was it in his official capacity and performances only that he exacted deference and submission, but if in his ordinary intercourse with the people, at any time or place, *any one of them should say 'Pshaw' to him*, he would, at the next meeting of the class, send two of their number as constables to bring the offender to the house, and would there

* Marshall's Pen is in Manchester, at a distance of at least thirty miles from Cool Spring.

† William, John, and Moses Hall, are brothers. Previous to their coming to reside on Marshall's Pen, they lived in the Liguanea mountains, and at the time to which the narrative relates, they were all three members of the East Queen Street Baptist church, Kingston. At present John Hall is a leader under the Rev. John Williams. Moses is a deacon of the Rev. J. M. Phillippo. William is dead. During the absence of our brother Slatyer from the island, in the year 1840, John imposed on the local ignorance of the missionary temporarily supplying the station, and was admitted to the church at Ridgmount, but left again before his return."

inflict punishment upon him. Nor would the punishment be slight. He has compelled a man to crouch in a painful posture upon the ground so long, that when permitted to rise he has been unable to do so without assistance. This reclaimed leader made the above confessions in the presence of several persons, who well knew him in his previous character, and they all confirmed his statements.

"Mark Bywater, a member of the Independent church at Kingston, and who resided with the Rev. W. G. Barrett during a great part of the year 1841, witnessed the following exercise of the leader's power in the mountains of St. Andrew's. A leader of East Queen Street chapel, Kingston, sentenced a young woman to go round the class house upon her knees, and beg pardon of every one in the room, because unable to pay a fine which had been imposed for absence.

"An aged individual came one day to the Rev. James Reid, Baptist missionary, but before he could be induced to open the cause of his coming, the old man proceeded deliberately to bare his knees, and ere he could be prevented he was kneeling before the astonished minister! '*So the leader always make me do,*' was the humble reply of this victim of spiritual slave-driving.

"Williams, a leader travelling from Montego Bay, halted for a night in the village of Arcadia. The class was summoned to meet him. In the course of the proceedings he uttered something ludicrous, at which one of the persons behind him laughed. Turning himself round to see who had been so irreverent, had the effect of quelling the thoughtless mirth, and at the same time of concealing the offender. He however fixed on a man whom he suspected, and commanded him to be taken, saying, '*He is mocking our Lord Jesus Christ.*' The wrong man was taken, but his protestations availed nothing for him; he was forthwith placed with bared knees on the ground, and with his hands elevated over his head. During the night his tears flowed fast, but the leader would not relent, and until the dawning of the morning he remained in that painful and ignominious situation. The real offender on the occasion was Nicholas Brodie, a man still residing upon Arcadia, and a member of the church at First Hill. The victim of the leader's severity was John Clinton Mac Anuff, also resident upon the estate still, and a member of the Baptist church at Rio Bueno.

"A man from New Ground Estate came one morning in great trouble to the Rev. Robert Jones, stating, as the cause of his distress, that the leader had put him back for six months, for omitting to clean the pathway to the class house. He said, if death should meet him during that time he did not know what to do, *for the leaders say, if they put the people back, God puts them back, and if they take them on, God takes them on.*

"Robert Fairclough, when he was a leader acting for the Rev. B. B. Dexter, performed the service of 'bowing down,' and 'setting off,' on many persons, in the manner described in the foregoing pages.

"We have many persons in our congregations who were once 'set off' in the manner described, and they all declare it was the invariable practice of the leaders, to subject persons to such a ceremony as their introduction to a religious life.

"For the rite of setting off no qualification was required, but a willingness to submit to it. The Rev. Messrs. Vine and Alloway conversed with a young man at Richmond Pen, in Trelawney, who proved to be ignorant of such a person as Jesus Christ. He was, however, an inquirer, and had been 'set off' by the leader Fairclough."—*Exposition*, &c. pp. 17—19.

We earnestly hope that these may be found to be extreme cases and of rare occurrence, but it was a perilous experiment to entrust spiritual authority to men, who had so long been accustomed to employ brute force to coerce their brethren in bonds. Nothing but the transforming

power of extensive knowledge and eminent piety could fit them to act with "the meekness of wisdom," towards those who had so long been the victims of their petty tyranny and brutal lusts.

The well-known tendency of the human mind to attach undue importance to ritual observances, has always been found in peculiar strength amongst tribes just emerging from heathenism. Hence the missionaries of Rome, having appealed to this principle of our nature, and induced the poor Indians to receive baptism at their hands, without any adequate instruction, have been able to boast of the numbers of their converts; a proceeding which they can justify to themselves on the principle, that they impart grace in baptism, and that thus they communicate to the passive recipients of the rite that state of mind which our Baptist brethren regard as a prerequisite in all candidates. The importance which the latter attach to that ordinance, ought to awaken in the minds of the wise and thoughtful amongst them, a consciousness of danger in that very direction. Their strong and well-known attachment to their peculiarities has betrayed them into unseemly haste, and, we fear, that they have in very many instances, not built up their churches, in Jamaica at least, with "gold, silver, and precious stones," but with "wood, hay, and stubble!"

Let the following extracts speak:—

"As duly published in their newspaper, these brethren immerse, at brief intervals, from 50 to 200 persons at a time. A short time ago the Rev. Mr. Dutton immersed on one occasion 234 persons. The Rev. J. E. Francies, of Lucea, when he had been at the station *but a few months*, immersed 200 at one time. And the Rev. Mr. Williams, *before he had been on the island six weeks*, and in a neighbourhood where no Baptist missionary had preceded him, immersed 126 persons. Similar baptisms of large masses of the people are reported also by Messrs. Knibb, Dendy, Hutchins, Oughton, and others. These multitudinous baptisms are repeated by the same missionary several times during a year. In the course of the year 1840, Messrs. Clark and Dutton, of Brown's Town, immersed *seven hundred and twenty nine*."—*Exposition*, p. 11.

"I see no reason to conclude," says Mr. Barrett, "that the large and rapid increase in the Baptist churches in Jamaica, unparalleled in the history of Protestant churches in any other part of the world, has arisen from an extraordinary outpouring of the influences of the Holy Spirit, but rather from admission to the church being made too easy and indiscriminate. Too much regard is paid by the negroes, naturally a superstitious race, to the mere eating of the bread at the sacramental table, and to the act of immersion. To a superstitious veneration for the latter, inculcated at first by the black Baptists from America, and fostered by the leaders under the European missionaries, may be attributed the decided preference of thousands to attend the ministry of the most ignorant and unfit Baptist leader, or to sit at home sabbath after sabbath, rather than to avail themselves of the instructions of a Pædobaptist minister. That it arises from this cause, rather than from an intelligent appreciation of the grounds of difference between Pædobaptists and Antipædobaptists, is evident from the fact that numbers of Baptist members and inquirers have had their children baptized at the Established Church, whilst others have acted as sponsors at the same ceremony."—*Reply*, p. 5.

Mr. Green offers the following remark upon this :—

"Mr. Barrett after all seems to think that the work of conversion is going on too rapidly in Jamaica to be sound. This I take to be the meaning of his 'hasty, indiscriminate baptisms.' In a letter to myself of August 10th, last, he says on this subject, 'What can be thought of one minister baptizing in one year seven hundred and seventy-seven persons? There was nothing equal to it in apostolic times.' Mr. Barrett has read the Acts of the Apostles to but little account. According to his argument, the sound conversion of three thousand by one sermon is an impossibility; their increase within much less than a year to five thousand is a mere chimera. He can be no believer in the predictions which intimate that converts shall fly as a cloud and as the doves to their windows, and that Christ shall have followers numerous as the morning dew-drops. He can have but low views of the omnipotence of Divine influence, and must be calculating on a much slower progress of the cause of God than would promise anything like its speedy triumph in the world. I do not envy him his sentiments. But few missionaries will sympathize with him, and facts in the history of the society with which he himself is connected, tell against him."—*Review*, p. 31.

This is met with great truth and justice in the following passage of the Exposition :—

"Now before we assert what we know of those baptisms, or adduce a fact in support of what we assert, we ask—Is there not, in the bare announcement of such baptisms, something to stagger the faith of the friends of missions? Can any or all of the second causes which are said to have contributed to the extraordinary success which they imply, be deemed sufficient to account for them? If an ordinary proportion of the multitudes which those brethren annually add to their churches can be regarded as regenerate persons, Jamaica must have been blessed with a more than pentecostal effusion of the Spirit from on high, and her revivals exceed anything that America herself has seen. If such a baptism of the Spirit had indeed been vouchsafed, it would account for all—nothing is too hard for the Lord;—but then would it not be unaccountable that the gracious rain should be so partial as to bestow floods on the Baptists, but scarcely a sprinkling on the fields of other Christian labourers? Nay, if a rain from heaven, or a "dew from the Lord," has thus made their congregations like Gideon's well-saturated fleece, while all around has remained comparatively dry, it is a phenomena in missions; a solemn fact, which calls for inquiry, and deserves to be investigated by a deputation composed of the wisest of the elders of our British Israel. Another circumstance, increasing the marvel, is that while the blessing has been given as a special favour to the Baptists, *there are three localities of their own mission excepted from it*, which places happen to be occupied by missionaries who repudiate the methods employed by their successful brethren, and protest against them as unscriptural, and calculated rather to destroy than to save—to confirm *in* sin, rather than to convert *from* sin. And when the mental condition of many of the people among whom this miracle of conversion is wrought, (the almost total blank which their minds present on the subject of their moral state and relation to God,) is considered, in connexion with the fact, that 'the truth' is the sole and never superseded instrument of regeneration, the work of the Baptist missionaries in Jamaica is seen to exceed by far the achievement of the apostles, upon and immediately after the day of Pentecost. The disproportion between the instrumentality which conveyed the power, and the success attained, is greater in Jamaica than it was in Judea.

"We have been surprised, therefore, that the weekly announcements of the Baptist newspaper have not themselves, apart from the fact that some were calling in ques-

tion the character of the wondrous work, excited suspicions in the friends and supporters of the mission, and led them to inquiry.

"But the mournful truth is, there is room for grave doubt, whether a tithe of the numbers which compose the Baptist churches in Jamaica are such as ought to have been received, and as to some of them, it would be an agreeable disappointment to us if on examination of the individuals, and fair testimony of their manner of life being obtained, it should be found that a tithe of them had acquired as much knowledge of Scripture doctrine as is necessary to salvation, and had lived under its influence.

"Whether the Baptist missionaries have taken sufficient pains to instruct candidates for baptism, and used a proper carefulness in examining them, previous to admitting them into the church, may be regarded as a question of degrees; and how much pains and care ought to be deemed enough, may be matter of opinion. It might be shown, however, by a comparison of the number baptized within a given period—the many and distant parts from which they are gathered—and the seclusion of their habitations—with the missionary's means and opportunities for obtaining a knowledge of this people—that it is impossible for those missionaries to have exercised such caution as will be judged sufficient by those who think credible evidence of conversion, on the part of the candidate, a prerequisite to baptism and church-fellowship."—pp. 11, 12.

"That people apply in great numbers for baptism is a fact; it is also the very natural effect of their opinions respecting the benefits of the rite. It has been the general belief amongst them, that by it their sins are washed away, and that it is the new birth, which they have heard is the entrance to a state of salvation. This is denied, and many of the people, having learned that their ministers do not approve of such a sentiment, will themselves deny that it has prevailed amongst them; but the amplest proof can be obtained here, that such has been their faith, and that it is extensively so at present. Hence it is the newly-baptized are called '*the new-born*;' and those who were immersed at the same time, address each other by the appellation, '*my born*,'—speak of each other as '*my born brother, or sister*,' and always show a peculiar affection for each other.

"Another fact is, that they desire baptism for their children—their *infants*, as much as for themselves, which ought to have convinced the Baptist missionaries, that their predilection for the ordinance could not proceed from what they deem scriptural views of it. The Baptist missionaries know this, for they have been so troubled with the importunities of the people on this head, that, to relieve themselves, and satisfy the people, *they have given them a substitute in the ceremony of blessing their infants*. Pædobaptist missionaries have been often applied to by Baptist negroes, and entreated, sometimes even with tears, to baptize their children. When they have failed in their application to a minister, they have persuaded a book-keeper on the estate where they live, to do it. One might have expected, that a knowledge of these things would have inspired the Baptist missionaries with more caution in their examination of candidates.

"A portion of the testimony of the old Clarendon leader, Burke, is to the following effect:—'*We say, when we get baptize it all done; some of my class go to Mr. Taylor and get baptize, and go away, never set foot there again.*' This accords with the phrase which they use, to describe the case of one who has obtained immersion; they say, '*He has got through.*' Burke adds, that he used to give tickets to men who were living in fornication with two women at the same time, '*and*,' says he, '*many were baptized so.*' Such was the practice in his quarter, '*until Mr. Reid came and broke off it.*' Here then, surely, were unscriptural views on the part of the candidates, and great carelessness on the part of the missionary.

"During the residence of Mr. Vine upon Arcadia, the Rev. B. B. Dexter baptized ten persons from that estate; but although he was then on friendly terms with our brother, he did not once ask him what he knew of the conduct of the candidates. Several of them were most improper characters, as was well known on the estate at the time, and as events have since proved to Mr. Dexter himself.

"J. Daughtery, Esq., the Government Inspector General of Prisons in Jamaica, has given his important testimony on this point as follows:— 'I once had the credulity to believe there was, in the churches of Jamaica, as great a proportion of Christians as there is in those of Great Britain. *But I now see my great mistake.* Of the prisoners in the district prison, at Kingston, three-fourths have been connected with religious societies.' Distinguishing them, he adds, 'There are very few from the Moravians; not one from the Congregationalists; and very few from the Presbyterians; more from the Wesleyans; but the great majority are Baptists.' Mentioning the same fact to our brother Wilkinson, he stated the number of prisoners to be 350, and said, 'The names of Knibb and Oughton are familiar to the prisoners, by whom many of them were baptized, and from whom they have received the Lord's supper.'

"Rebecca Ferguson, of Arcadia, was baptized, by the Rev. B. B. Dexter, when she did not know who Jesus Christ was. She made the confession spontaneously on the following occasion. In a class of the members of the church at First Hill, met for instruction, a young man was relating a case which had come to his knowledge, serving to show how very ignorant were some who had been admitted to the Baptist churches. A Baptist member asked another man to join the Baptist class. The man replied, 'I am a Wesleyan.' The one who was attempting to proselyte him, rejoined, 'The society of John the Baptist is the one we must join; he is the man we is to trust to.' 'No,' interrupted a Wesleyan leader, 'Jesus Christ is the man we is to trust to.' Turning to the Wesleyan leader, the Baptist asked, 'Who is Jesus Christ?' On hearing this, Rebecca exclaimed, '*He is right!*' 'He is?' repeated several of the class at once, 'to ask who is Jesus Christ? Him a member and ask who is Jesus Christ?' 'Yes!' reiterated Rebecca, '*because him did not know who Jesus Christ is. When I was baptized and make a member myself, I did not know who Jesus Christ.*'

"The Rev. H. C. Taylor, of Old Harbour Bay, owned to a Mr. Forbes, of Vere, that at a late baptism he had baptized thirty persons more than he intended. Mr. Forbes asking how it had happened that he had done so, he replied, 'Oh! the leaders brought them to me.'

"Leaders of the Rev. H. C. Taylor, on whose recommendation hundreds of members had been received, have confessed to the Rev. James Reid, that they knew not the truth until he came amongst them. Mr. Reid found persons living in gross sin, who had, in that state, and with the leaders' knowledge of it, been baptized. The very leader was present, and in answer to a question from the minister, (Mr. R.) whether he did not know it to be so, when he took the individuals to Mr. Taylor, confessed with shame that he did!

"The extreme carelessness of his brethren, in admitting persons to baptism and church-fellowship, was sharply rebuked by the late Rev. Mr. Coultart, in a full meeting of the Baptist missionaries, held at Rio Bueno, in 1835. His words were, '*You baptize debauchees, and take them into your churches.*' This witness was true, and the especial case which gave occasion for the stinging reproof was an example of what he asserted. He had refused to baptize, among many others, a young man named Edward Lewis, of Dunbarton, who thereupon sought, and obtained baptism, of the Rev. B. B. Dexter. A few months sufficed to prove that same young man to be one of the vilest of human beings: he committed crimes for which the laws of England would have adjudged him to death or perpetual bondage.

"The Rev. Ralph Tyler, from Oberlin, in America, now of St. Mary's in Jamaica,

bore the following testimony, in April 1841. As many as two hundred persons, who had been attached to the Rev. J. Barlow, at Anotta Bay, had broken off from him, and placed themselves under the ministry of Mr. T. Of the whole number about half had been members of the Baptist church at Anotta Bay. But after acquaintance made with them, and a personal examination of them, Mr. T. could not find one in the whole two hundred whom he could regard as a Christian."

"In the missionary's unwarranted confidence in his leaders, the cause of these evils lies. Full to this point are the four propositions laid down by the Rev. James Reid, in his public letter to the Committee of the Baptist Missionary Society, under date Nov. 18, 1841, and which he therein offers to prove by evidence arising from facts which have occurred within the reach of his own observation. They are as follows:—

"First,—That the leaders generally have not only been destitute of the knowledge of salvation, but that they have been grossly superstitious.

"Second,—That the services performed by the leaders in their classes were such as to render it next to impossible for those connected with these classes to become acquainted with the Gospel.

"Third,—That the greater number trusted for salvation in the superstitious observance of the class-room, to the possession of a ticket, and to admission into the church.

"Fourth,—That in consequence of these things, the majority of those who have been baptized were at the time strangers to a change of heart, and many neither knew who Jesus Christ is nor what he has done."—*Exposition*, pp. 22—24.

It may be insinuated that these statements are made only by one party. The following extract is from the pen of the Rev. G. L. Hovey, an American minister who has laboured in Jamaica. It is copied from the *Congregational Observer*, Connecticut, May 7, 1842:—

"Our class of inquirers, St. Mary's, is large, eighty-five in number. A very few of them give some evidence of being Christians. It will surprise you to hear that most if not all of them were members of Baptist churches before they connected themselves with our chapel. Yet such is the truth. They have been immersed by white ministers, and received to their churches, and yet after two years of faithful labour among them we are in doubt whether a church should be formed or not. The most intelligent and hopeful of the inquirers know and say they were not Christians when they joined the church. This is the most difficult and trying part of our work. There is such an anxiety to join the church as betrays an undue resting on outward ordinances. Even since I have been writing, a woman came and begged most piteously that I would give her a 'ticket.' I told her I never gave tickets, and asked her what she wanted of it; she replied, 'To save my soul.' She said further, 'Such and such a minister baptized me, and used to give me tickets.' I told her tickets would not save her soul, and tried to point her to the sinner's Friend."

The close of this passage naturally leads us to notice the charges against the ticket system. That tickets for inquirers, members, or collectors may be convenient and useful, cannot be for a moment doubted. But the question is not what the tickets are in themselves, but how they are obtained by the negroes of Jamaica, and how they are regarded by them.

"The tickets' of the system," says the *Exposition*, "are of two kinds, inscribed respectively 'Inquirer' and 'Member,' with the name of the church that issues them. An inquirer's ticket is given to each person on his '*listing down*,' and a member's

ticket when he has been baptized. There is, besides, what is called 'a water ticket,' which is used only on the day of baptism. The ticket purports to be renewable quarterly,—but the actual renewal, at some stations, has been monthly. Some alterations have been made recently, but that was the general practice. At the time of receiving the ticket, and at every renewal of it, a piece of money is paid, generally an English sixpence. *But neither on the first application for a ticket, nor on the subsequent occasions of renewing it, has it been necessary for inquirers or members to appear in person*,—they might give the prescribed sum of money and the old ticket to the leader, and he would get all done for them. These tickets have been greatly prized, and carefully preserved by many of the holders of them, as the token of their discipleship to Christ, and passport at the gate of heaven; and the manner in which they have been given, or rather sold to them, and periodically renewed on repayment of their price, makes such a misapprehension, on the part of an ignorant people, no matter of surprise.

"Hence arises our complaint against 'the tickets,'—they serve no other purpose to the missionary than that of affording a mark by which he may recognize his own people, (which, without some sign, he would often be unable to do, as from their multitude, the great distance at which they live, and the infrequency of their attendance on his personal ministrations, great numbers of them are personally unknown to him,) and a means of raising money; while among the people they occasion mistake and foster delusion. As they designate their holders, respectively, *inquirer and member of a Christian church*, the periodical renewal of the ticket must signify that the holder has, during the period that has intervened, walked suitably to the character in which he is recognized by the church. But both inquirers and members, whose faces the missionaries has not once seen during the month for which their ticket was valid, get it renewed through their leader, and thus the missionary, without knowing what their conduct has been, certifies them that they have passed unobjectionably another period of their probation for eternity. *He asks to see, not them, but their ticket, and to receive, not a proof of their obedience, but a payment of their money*; and on their compliance with those easy demands by their proxy, the leader, he immediately signs their certificate—he renews the ticket. Now, if the ticket-holder think at all, he must conclude from this, that it is not his manner of life, but his procuring, carefully preserving, and regularly renewing 'the ticket,' that is the matter of importance in the business of salvation."—p. 10.

That this is actually the case is proved by Mr. Slatyer's testimony, who says, "that negroes have said to him, '*Leaders tell us, we cannot go to heaven without tickets!*'" and such is Mr. Whitehorne's conviction of the evil working of the system, that he says, "It is by the untiring zeal of the leaders to extend by every means in their power, and by the inexplicable veneration in which those little tickets are held, that the thousands of persons are brought and kept together, and that the thousands of pounds are obtained for building elegant chapels, school-houses, and for all other purposes!" And then, as if in anticipation of the testimony of Messrs. Gurney, Sturge, Harvey, &c. upon which so much reliance has been placed, he adds, "*The hasty visitor, the passing spectator, looks at the imposing surface and is lost in rapture; he knows nothing of the hideous machinery beneath; he sees the exterior of the people, but is ignorant of the ruinous effects upon their souls and morals, and those very means which produce the pleasing aggregate. Such a person is in the position of the inexperienced*

visitor at the theatre, where gay scenery, elegant dresses, and painted faces occupy the fore-ground, while behind the curtain lie concealed filth, and vice, and squalid wretchedness."—*Jamaica Paper*.

This introduces the last imputation; which relates to the funds of the mission derived from the contributions of the negroes.

On a subject so delicate we prefer to quote the London Missionaries' statements in their own words:—

"We have added a complaint of the manner in which the Baptist missionaries have raised and expended large sums of money, without making any public report of the same. That part of their conduct to which this charge relates, we hold to be a great abuse of the influence acquired by them, as missionaries, among an ignorant, but comparatively rich people; and calculated to bring much odium on missionaries in general. In gathering their large revenues, they acted as the accredited and salaried agents of a public society, and surely a faithful report ought to have been periodically made to that society, and by that society to the public, of the amounts received, and of the manner in which they had been expended. Or, if such a disclosure is withheld, every one who has contributed to the sending out and to the support of those missionaries, has a right to complain. Although no person besides the Baptist missionary himself knows the amount of money he collects from his people, we have the means of knowing that it must be a great sum annually. At some of the stations it has amounted to £2000 sterling in the year. Now if a Christian missionary can raise such vast sums of money from the people among whom he labours, is it right for him to do so, and spend it as he may think proper, without giving an account of the same to the constituents of the society by whom he is appointed, and accredited a missionary to that people? Or if, from the confidence placed in him, so much is to be conceded, is it also right, while his people here give so much, for him to take a salary from the contributions of the churches at home; and while he conceals the fact, that his congregation here are both able to raise, and are actually raising, sums fully sufficient to provide houses of worship, as large and as good as necessity requires, to receive large sums for that purpose from funds raised at home? This is what the Baptist missionaries in Jamaica have done, and it is against such conduct we have uttered our complaint. Would the constituents of the Baptist Missionary Society, and others who have often contributed to its funds, have given their substance so cheerfully, if they had been aware it would be applied, to so great an extent, not to meet necessities, either natural or spiritual, but to add hundreds of pounds per annum to incomes, which, without that addition, exceeded a thousand, and in some cases even reached to thousands? Would the poor Christians of many parts of England, who had to spare from their necessities, or not give at all, if they knew it, thus rob themselves to give to the rich? Mr. Dyer, the late Secretary of the Baptist Missionary Society, well knew what would be the feeling of the Christian public, and what would be their resentment, if the whole truth were declared to them, and indicated it truly in his reply to a letter from Mr. Knibb, disclosing to Mr. D. the sum raised at Falmouth, during 1835-6, '*My dear brother,*' said he, '*if we should publish this it would ruin us.*'

"And what have those missionaries done with the vast sums annually placed at their disposal? They point us for an answer to the chapels and school-houses which they have built, and to the assistants whom they have salaried. Such a reply is the truth in part; to supply what is omitted by it we must add, they have also lived in a style of profusion, which we suppose cannot, and ought not, to be imitated, by any other missionaries in any other part of the world. It is for the supporters of our missionary societies to say, whether such a course of proceeding in pecuniary matters, is proper conduct in Christian missionaries, or whether it is an abuse of their office."

Having thus put our readers in possession of the main points at issue, they may expect that we shall give an opinion respecting their truth and importance. We therefore avow our conviction of their substantial accuracy, and certainly should not have loaded our pages with such lengthened extracts, did we regard them as charged with baseless calumnies. As this judgment is in the face of the strong protests of our Baptist brethren, we will briefly state the grounds of our conclusion. Facts that cannot be denied, render these charges probable. Before the Act of Emancipation, the missionaries had not free access to the negroes, and the use of "middle men" was indispensable to the communication of Christian instruction to the slaves. This brought into action, in the first instance, that class of persons, whose incompetency and oppressions are now complained of. Then, our brethren attach the greatest importance to the administration of the ordinance of baptism by immersion, and there is something in the manner of observing it in the West Indies, very likely to lay hold on the imaginations of a superstitious and excitable people. Add to this, the inherent love of ceremonial observances which is found in our nature, and the practice of which leads minds imperfectly instructed to self-complacency, when they have celebrated any religious rite; and we think that zeal for proselytism on the one hand, and the desire to do "some great thing" on the other, render it highly probable that very many of the unprecedented multitudes that have been joined in church fellowship have been hurried into a profession of Christianity, without that knowledge which is essential to its consistent maintenance.

This view is in fact sustained by a passage in the circular of the Baptist Mission Committee. Amongst the secondary causes of their success they name "the strong prepossession, in the minds of many of the negroes, in favour of believer's baptism. Their scriptural views of this ordinance originated with American teachers, who had visited Jamaica many years ago, and formed churches, some of which still remain, but which, since the death of their founders, have been injured in many cases by impurity and superstition. . . . The diffusion of the views referred to, has further been greatly promoted by the occupation of some parts of the island by our own missionaries, at an earlier period than by those of other societies. Such is the effect of these causes, that, in many districts, the people would rather hold services of their own, than attend on the ministry of Pædobaptist brethren."

The exaggerated importance attached to immersion baptism by the negroes is plain on the face of these sentences, which go far in our minds to strengthen the probability of the truth and justice of the charges in question.

But we have direct testimony. Seventeen Presbyterians—thirteen Independents—three Americans—and two or three Episcopalians—all unite to affirm these statements. We know it is said, True, but they

are all Pædobaptists, and are allied to persecute their Baptist brethren. But if their testimony is disposed of in this summary and charitable manner, still there is the evidence of Baptist missionaries themselves to be met, and the reader should bear in mind that the most pungent paragraphs in all the preceding extracts are from their pens, who at the same time have taken care to purge themselves of the imputation of any sympathy with Pædobaptist opinions. This is the answer given to them, that their dear brethren in Jamaica have insisted on the withdrawal of their supplies, and that they be left without bread, because their "attempts to lower the character of the mission, by calumniating the members of our churches, appear more conspicuous than their endeavours to extend the Gospel and kingdom of Jesus Christ;" and they have been cashiered accordingly!

But have not these charges been met? Yes. Mr. Knibb was sent to England by his brethren in Jamaica, and appeared at Exeter Hall last April, especially for the defence of himself and colleagues. Having made his admirers believe, by the use of very equivocal language, that he narrowly escaped martyrdom in their cause, he rose "amid deafening applause," to ask "their condemnation or their approval." That crowded and vastly excited audience were but ill prepared to adjudicate on such a question, and Mr. Knibb, bearing testimony in his own case, was assuredly an insufficient witness. The Committee, however, proposed, and obtained for him and his colleagues, a vote of "unabated confidence;" but the verdicts of Exeter Hall, like those of Westminster, are subject to the dispassionate review of a superior court—that of public opinion.

We cannot find, in Mr. Knibb's long speech, any explanation of the method by which the leaders are trained and instructed—nor does he adduce the testimony of any other bodies of Christians in favour of the practices of his own. It is said that there are more than forty Wesleyan ministers, and more than a dozen Moravians, in Jamaica; and that both these denominations employ leaders at their stations. How much more like evidence would it have been to have produced their testimony, instead of the lengthy protests of the very parties that are accused!

To Mr. Green's *Review* we cannot award much praise, either for temper or argument. Mr. Barrett, in his prefatory remarks, disposes of most of Mr. Green's statements, and truly says, "Mr. Green's pamphlet is a compilation of *hearsay evidence*—a report of what has been reported to him: he has never been in Jamaica—he writes, therefore, of what he hears, and not of what he has seen. Hence, the substantial difference in the character of the evidence adduced on both sides of this painful controversy. One party, composed of Evangelical ministers of every denomination, and some Baptist missionaries, speak of what has come under their own actual observation in Jamaica. The other party, Mr. Green, writes down what has been told him at 6000 miles dis-

tance—and told him too, by the accused party themselves. The public will judge between us.”

In proceeding to speak of the part the Committee of the Baptist Missionary Society have taken in this sad discussion, we deem it right to say that they have been placed in circumstances of peculiar delicacy and difficulty, and that great allowances must be made for their position, and for the progressive manner in which the whole case has opened upon them. From the tone of their last publication, as compared with that of the first, we are inclined to think, that, if they had received at once the body of evidence that is now before them, they would have taken a very different course, and instead of asking a verdict of a crowd at Exeter Hall, they would have sent competent brethren to Jamaica, to judge the whole case upon the spot. Still, as we must speak of their conduct as it is, we venture to think that appearing before the public as the decided apologists and advocates of their Jamaica missionaries was an unadvised step, and the manner in which they laboured to “qualify the evidence” in their circular was not what we should have expected from Christian men, familiar with its laws.

“It is curious to observe,” says the Appendix to the Exposition, “the treatment to which the witnesses against the Baptist Mission in Jamaica are subjected. The Presbytery are ‘no very large body,’ says Mr. Green; therefore what a small body of ministers may say is not worthy of credit. The London Missionary Society’s agents ‘shuffle—and abuse confidence—and have jaundiced eyes;’ therefore, they too know nothing of what they affirm. Mr. Coultart, long since called to his rest and his reward, was ‘notoriously of a morbid, melancholy state of mind,’ writes Mr. G., and therefore, pathologically considered, he can have no claim to be heard as a witness. Really this is too bad! Why, every witness at the Old Bailey might easily be set aside, if the accused party were allowed to tell the judge his conscientious objections against him:—This one, my lord, is ‘jaundiced,’ the other one ‘shuffles;’ and the last is ‘a morbid melancholy man:’ the case against me cannot be proved by such witnesses; I must be acquitted. This would be a new thing in the world.”

Had we not already exhausted our time and space, we should wish to discuss their doctrine of non-interference with the internal arrangements of missionary churches: as it is, a few remarks must suffice.

We trust that we are as jealous of the rights of the churches of Christ as our Baptist brethren can be; but we own that to concede all the powers of self-government to churches, composed only of people in a state of two-fold transition, from Paganism to Christianity, and from slavery to freedom, is more than questionable, and in fact is to lift up their European pastor into a position that will tempt him to become a despot. “I wish you distinctly to understand,” said Mr. Knibb at Exeter Hall, “that no ecclesiastical domination will be yielded to: no not from his holiness the Pope, through all the different grades, down to the directors of our own Society, no one shall ever receive a single right to intrude into the discipline of our churches. If we are honest men, then will we be trusted as honest men. We do not—and let all direc-

tors of missionary societies hear it—we do not think a missionary sinks one iota of his right to be regarded as the full pastor of a Christian church, when he collects that church abroad.”—*Speech*, p. 15.

But then of what materials is the church composed? The Independent system of church polity is based upon the scriptural intelligence, the gracious dispositions, and moral courage of the brethren. Let native converts choose as their pastor one of their gifted countrymen, and let the missionary stand only in the extraordinary relation of an evangelist, and it will be well: but for such a man as Mr. Knibb to be the irresponsible pastor of a church of poor, weak-minded negroes, is indeed the way to make him what his accusers say he is, “The Pope of Jamaica.”

“The accused missionaries, it seems, have employed leaders and given tickets. This may be unscriptural, or it may not. The Committee have not given, and are not going to give, any opinion upon this point. They have never taken it into consideration. There is nothing, either in the constitution or usages of the Society, or in the case itself, which requires that they should do so. *They have gone on the principle* (publicly and properly laid down by the London Missionary Society) *of not interfering with the internal management of the churches.* And there, they conceive, that this matter satisfactorily rests.”

“‘The Baptist missionaries have raised and expended large sums of money, without making any public report of the same,’—p. 13. The Expositors are here probably misled by want of acquaintance with a difference which exists between the methods, of the London and the Baptist Missionary Societies. The former, it is understood, require that every expense at a missionary station should be paid out of the funds of the Society, and that all monies raised there should be considered as a contribution to its income. Of course, under such a system, it is proper that the receipt and expenditure of all sums should be reported to the Society, and through them to the public. The Baptist Missionary Society, however, have gone from the first on a different principle. They have desired their brethren to encourage the friends at a missionary station to raise what they could towards its expenses, with a view to relieve the Society at home, and to support the cause entirely when they should be able. On this plan, the Committee have always been informed how much was raised by the churches, and how it was expended on their behalf, in order to the regulation of their own grants; the only use which it pertained to them to make of this information, inasmuch as the Committee had no control over the expenditure, and the British public no claim to the accounts. No doubt, the missionaries were under obligation to render an account of what they had raised in a manner satisfactory to the donors, but nothing further can with any reason be required.”—Remarks, pp. 5, 6.

These remarks will show how slight a control the Committee of the parent Society have exercised over their agents in Jamaica. That control has now ceased; for the Baptist churches in the island have resolved “to sustain, without further aid from home, the entire expenses of the work of God amongst and around them.” We should feel anxious for the honour and safety of the missionary enterprise, if these native churches, with minds so ignorant, excitable, and superstitious, and with means so abundant, were left to the unobserved dictation of European pastors. But it is consolatory to know that while the infirmities of human nature tend to pervert and corrupt the administration

of the churches, the holy jealousy, the devout vigilance, and we may add the godly rivalry of other Evangelical denominations, aided by the power of the press, will be sure to correct, and, by the blessing of God, restrain them. Since we sat down to this article we have seen a pamphlet just issued from the press, modestly calling upon the Directors of the London Missionary Society to withdraw their agents from the island, to put an end to this quarrel. In our judgment they are now wanted there more than ever; for we believe that the sober, intelligent, and circumspect conduct of Pædobaptist missionaries is, under God, necessary to moderate the proselyting zeal of their Baptist brethren, to preserve a fanatical, though nominally Christian people, from the return of the Obeah and Myall superstitions, and to protect the advocates of liberty to the slaves from the scoffs of the infidel, and the malignant reproaches of the slave-holder.

THE EDITOR'S TABLE.

THE Seven Churches of Asia; their Rise, Progress, and Decline; designed to show the Fulfilment of Scriptural Prophecy; with notices of the Cities of Lesser Asia, visited by the Apostles. By the Rev. Thomas Milner, M.A., Northampton. Second Edition. 12mo. Simpkin, Marshall, & Co.

Songs from the Parsonage; or, Lyrical Teaching. By a Clergyman. 12mo. London: Seeley & Co.

The Advancement of Religion the Claim of the Times. By Andrew Reed, D.D. 8vo. London: J. Snow.

History of the Reformation in the Sixteenth Century. By J. H. Merle D'Aubigné, President of the Theological Seminary, Geneva. Translated by D. D. Scott, Esq., with Notes from the Netherlands Edition of the Rev. J. J. Le Roy, of the Dutch Reformed Church. 2 vols. 8vo. Illustrated with Portraits. London: Blackie & Son.

Poetical Remains of Lucretia Davidson. Collected and Arranged by her Mother. With a Biography by Miss Sedgwick. 12mo. London: Tilt & Bogue.

The Poetical Works of John Milton. With a Memoir, and Critical Remarks on his Genius and Writings, by James Montgomery; and one hundred and twenty Engravings from Drawings by William Harvey. 2 vols. 8vo. London: Tilt & Bogue.

Notes, Explanatory and Practical, on the New Testament. By Albert Barnes, Philadelphia. 12mo. Vol. IV. Romans. London: Blackie & Son.

The Wycliffe Manuscripts. Dr. Vaughan and Dr. Todd, Reprinted from "The Eclectic Review." 8vo.

A Celestial Atlas; containing Maps of all the Constellations visible in Great Britain, with corresponding Blank Maps of the Stars, systematically arranged for communicating a practical knowledge of the Heavens. By J. Middleton. London: Whittaker & Co.

A Companion to the Celestial Atlas; containing a series of Letters on the Constellations, Dissertations on the Fixed Stars, and Conversations on the Heavens, with Descriptions and Views of the most remarkable Double Stars and Nebule. With Plates. By J. Middleton. 12mo. London: Whittaker & Co.

Lectures on Popery, delivered at All Saints; Leicester, June, 1842. By the Rev. John Owen. 12mo. London: Seeley & Co.

A Letter to Lord John Manners, M.P., on his late plea for National Holy-days. By a Minister of the Holy Catholic Church. 8vo. London: Longman & Co.

Fox's Book of Martyrs. Edited by the Rev. John Cumming, M.A. Part XX. London: G. Virtue.

The Approaching Downfall of Popery and Civil Despotism in Europe, with especial reference to the recent Progress of Popery and Puseyism throughout the world. By a Layman. 12mo. London: T. Ward & Co.

Catholic and Evangelical Principles viewed in their Present Application to the Church of God, in a series of Letters to a Friend. By Alfred Barrett. 8vo. London: Hamilton, Adams, & Co.

Memoirs of the Life, Ministry, and Character of the Rev. William Jones, Wesleyan Minister; with Sketches of his Sermons. By the Rev. Richard Rymer. 12mo. London: Simpkin & Marshall.

The Endless Story in Rhyme. By Eliza Weaver Bradburn. 12mo. London: Simpkin & Marshall.

Scripture Illustrated by Engravings, designed from Existing Authorities. Part V. London: Tract Society.

Modern Miracles Condemned by Reason and Scripture. With Strictures on Three Pamphlets recently published, &c. By Philo-Veritas. 18mo. London: Painter.

The National Restoration of the Jews to their Fatherland, and consequent Fulfilment of the Promise to the Patriarchs. A Sermon delivered at Chadwell Street Chapel, Islington, by the Rev. R. H. Herschell, previous to his departure on a mission to Syria and the East, With a Preliminary Address. 8vo. London: Jackson & Walford.

Statistical Chart of the British Empire. Folio sheet. London: Beeson.

Chronological Pictures of English History, &c. By John Gilbert. Part IV. Folio. London: T. Varty.

The Eye. Square 18mo. Tract Society.

Canadian Scenery Illustrated. From Drawings by W. H. Bartlett. The Literary Department by N. P. Willis, Esq. 2 vols. 4to. London: G. Virtue.

The Scenery and Antiquities of Ireland Illustrated, &c. Part XXI. 4to. London: G. Virtue.

History of the Baptist Missionary Society from 1792 to 1842. By the Rev. F. A. Cox, D.D., LL.D. To which is added a Sketch of the General Baptist Mission. In 2 vols. 12mo. London: T. Ward & Co.

The Holy Bible; containing the Old and New Testaments, &c., accompanied throughout with a brief Hermeneutic and Exegetical Commentary, and Revised Version. By the Rev. T. J. Hussey, D.D., &c. Imp. 8vo. Part I. London: H. Colburn.

The Firebrand Quenched; or, an Attempt to Allay the Rekindling Persecutions of the Dissenters by the Church of England, as exemplified in the gross oppression recently attempted at Abingdon Pigotts, Cambridgeshire. By Charles Moase. 12mo. London: Dinnis.

The Voice of the Anglican Church; being the declared opinions of her Bishops on the Doctrines of the Oxford Tract Writers. Collected, with an Introductory Essay, By the Rev. Henry Hughes, M.A. 12mo. Seeley & Co.

Letter to Lord Ashley, M.P., on the present defective State of National Education, and the necessity of Government Interference. By the Rev. Thomas Page, M.A. 12mo. Seeley & Co.

The Mischief of Imposition. Remarks on the Puseyite Controversy. By a Looker-on. 12mo. Ward & Co.

LITERARY INTELLIGENCE.

THE Essay of Diodati, de Christo Græce loquente, will appear in a few days, edited by the Rev. O. T. Dobbin. The volume is exceedingly rare, according to the testimony of Dr. Edward Robinson, American Biblical Repository, 1831.

Also, The Protestant Reformation. A Tract for the People. By the Rev. R. Ferguson, Author of Puseyism; or, the Errors of the Times.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

ITS PRESENT AND PROSPECTIVE NECESSITIES.—APPEAL ON BEHALF OF ITS FUNDS.

THE Directors cannot but regret, that they are compelled once more to submit to the friends of the society a discouraging account of its receipts compared with its expenditure. They have delayed entering into particulars in former months, and have contented themselves with general statements, in the hope that, as the year advanced, no urgent appeal would have been necessary. In this hope they are disappointed; and having now advanced into the last quarter of their business year, they are compelled to lay the facts of the case before their friends. The income of the society, since the 30th of April, 1842, to 30th of January, 1843, (being three-quarters of a year,) has amounted to £3917; the expenditure to £7065, leaving a deficiency of £3148. The receipts of the fourth quarter are generally more in amount than the expenditure, in consequence of the payments of Auxiliaries and New Year Cards; but even if the excess should equal the sum of last year for the same period of time, which was £700, there will still be a deficiency of nearly £2500 on the whole year.

The friends of the society must at once see, that if there had been no fund on which to fall back during the first nine months of the year, the whole affairs of the institution would have been involved in painful difficulties, and the responsibility of the treasurers and secretaries would have been unreasonably great. *That* fund was the portion of Mr. Hill's legacy received about the time of the last annual meeting. It will, however, be evident to every one who reflects on the subject for a moment, that if there is a deficiency of £2500 up to 30th April, and the income and expenditure are in the same proportion after that time, by December, 1843, every farthing of the legacy which has been received will be expended! To continue the present number of stations and agents in such circumstances would be presumption on the part of the Directors; for the very deficiency of the income is one proof that the Congregational churches are unable to encourage the farther extension of the Home Missionary efforts, and, without their enlarged aid, the society cannot proceed at the present rate of expenditure. The only alternative, therefore, to which the Directors can resort, is to give up some of the Home Missionary stations. This, however, cannot be done without placing the missionaries in circumstances of distress. The Directors cannot discharge their agents at a moment's or at a month's notice; the expenditure, therefore, continues for a season the same, and when it is lessened by the separation of the agents from the society, they and their families may be without the prospect of support. The position of the Directors is therefore one of great difficulty and delicacy. If the deficiency at the annual meeting should be what is anticipated, the retrenchment must commence at that time to prevent future sufferings. There is but one remedy, and that is, by the friends of Home Missions coming forward immediately with assistance, or with a promise, that during the year they will make an extra effort to sustain the society's operations, to at least their present extent. If this is not done, there will remain no alternative, but to contract the basis of the society's labours. It ought, in justice to the Directors, to be stated, that they were constrained to increase the operations of the society to the present extent, by the promises of help from many of the ministers and churches, on condition of adopting new stations. While they, however, have kindly redeemed their promises, in some other quarters there have been failures; so that, as it regards the whole of England, there has been an inadequate income received. It ought to be stated here, with gratitude and hope, that there has been an increase of amount in the October collections. In other branches of income, however, there has been a deficiency.

The Directors, in bringing their present urgent necessities before their friends, cannot but express a hope that their fear respecting the *inability* of the churches to assist may be groundless; and that while hundreds of villages and many towns in England are "open" to receive the agents of the society, their spiritual necessities will not be forgotten amidst the important and enlarged claims for the salvation of distant nations. To allow the efforts at home to languish and perish for want of pecuniary aid, while fresh zeal and enlarged liberality are put forth to furnish the ends of the earth with missionaries, would not be consistent, and on the part of our denomination impolitic and suicidal.

While the Directors consider it their duty to state the deficiency in the income of the society, they are happy to be able, at the same time, to direct attention to the good accomplished by the society, both in towns and in rural districts.

SUCCESS OF THE SOCIETY IN TOWNS.

At no previous time in the history of the Home Missionary Society were its operations so extensive, or its success more encouraging, than at the present moment. During the last three years the Directors have extended help to eighteen towns. The object kept in view was either to increase the means of Christian instruction, by raising new congregations, or by liberal grants to sustain an efficient ministry and revive decaying churches. Great success has attended most of these efforts. In several cases the grants have been lessened, or withdrawn, as now unnecessary; while some of the newly-formed churches have agreed to share the expense of supporting their pastors, in the hope that very shortly they will be able to do without foreign help at all. In four of these towns, during the past year, suitable places of worship have either been erected, or are now building, while in three other cases large rooms have been fitted up for religious services. The following is a case of considerable interest, as it is the first attempt made in the prosperous town of Maryport, Cumberland, to increase the means of Christian instruction, in connexion with our denomination. It ought, in justice to the liberal friend referred to in the extract, to be said, that the greater part of the agent's salary is defrayed by him. The agent in his last journal thus writes:—

"I commenced my labours on Sunday, the 10th July, 1842. For some time I laboured in an old sail room; more recently we have been better accommodated, having obtained a large room in an old factory, for which we are to pay £5 a year. We were at some expense in fitting up this, being compelled to lay out upwards of £40; but Sir Wilfred Lawson was so kind as to pay these expenses, so that we are quite free from debt. The room seats nearly 400 persons, and is pretty comfortable, but in a very bad situation, being quite at one extremity of the town, upon the seashore. If it were better situated we should get a better congregation, but in whatever situation it might be, it is not suited for a fixed permanent congregation. For this reason, among many others, we need a chapel, and then I think we should get on prosperously.

"We had a very interesting series of revival meetings at the close of the last year, which has produced a lasting impression. The fruit is most abundant. Numbers are now rejoicing in Christ who before were in utter darkness. I have great cause to bless God for the result of my stated labours, too. The preaching of the Gospel has been greatly blessed, and I have to rejoice over not a few who have been born again of the Spirit. It is delightful to see God reigning in the hearts of those who were but lately his enemies,—glorifying himself in the conversion of hardened sinners. May He show His power yet more and more. To Him shall all be the glory and the praise! Amen.

"We had a very interesting service last Wednesday, (February 1st.) A church

was formed, to be the nucleus, I trust, of a large and flourishing one in times to come. The number united together in church fellowship was twenty-six. A great many more were to have been united, but they wished a church to be formed first, that they might understand better what they would take upon themselves; and accordingly I have now several to propose at the first church-meeting for business. The following ministers were present at the formation of the church, each taking part in the service:—the Rev. Messrs. Wilson, of Cockermouth, (who presided;) Milne, of Whitehaven; Reeve, of Aspatria; Potter, of Workington; and while these kindly took part in conducting the service, a goodly number of their people were present to commemorate with us the death of our Lord. There was in addition a numerous attendance of spectators.

“I shall not trespass longer. I would only say, that with a great deal of opposition and bitter persecution, we are advancing with anything but slowness; and have before us the prospect of bright and prosperous days.”

EFFORTS AND SUCCESS IN RURAL DISTRICTS.

The chief object of the society has been to send the Gospel to dark districts in the country, where few Christian churches were to be found, and where evangelical truth was nearly unknown. To many thousands of villagers the Gospel has been preached, while hundreds have been converted to God. The Christian churches, formed by these converts in twenty-five counties of England, have become centres of light to many dark portions of our country. Even the enemies of religion have been compelled to admit that a healthy moral influence has been produced in the surrounding localities. In the neighbourhood of one of our stations, in the county of Hants, a poor creature, grown old in sin, met with death in a drunken quarrel a few weeks ago. The village to which he belonged had long been notorious for wickedness, and from it our missionary had been shut out, though he had made many attempts to gain an entrance. The wretched inhabitants of that village, *without the Gospel*, furnished a larger proportion of cases for the sessions and assizes than any other parish in the county. Within two miles of it there is a large village, in which our missionary has preached every sabbath for several years. Conversions have taken place; a Christian church has been formed, and a zealous people are now influencing the morals of the whole community. Previous to the preaching of the Gospel, this village was nearly as bad as the one above referred to, and required the frequent attention of the local authorities to restrain the evil-doers. But the magistrates have again and again declared, that the labours of the missionary have done more good in correcting the morals of the people than all their interference and punishments! Of many other villages the same thing might be said, if there were equal candour in admitting the fact on the part of those in authority.

During the last month or two we have had urgent applications from various counties for missionaries, as well as for grants to sustain preachers in districts of great and moral and temporal destitution. But the friends of the society must have already seen, that to increase the number of our stations or agents, in the present state of our funds, would be exposing the society to peril. For several months we have been obliged to decline offers of service, as missionaries, from suitable well-educated ministers, and from promising young men who earnestly desired a theological education. We are grieved at this circumstance, for hitherto we have lamented the deficiency of suitable agents, and now when such are provided we are obliged to refuse them! This, too, at the very moment when error is spreading—the poor are suffering—the cry for spiritual help increasing—and many perishing for lack of knowledge! Surely something is yet left of the zeal and love of believers in Christ, which they have shown in former days! The Directors most respectfully

urge upon them the consideration of this matter, and earnestly seek their prompt assistance, to prevent them from being compelled to withdraw the Gospel from parishes, the inhabitants of which have been, in some measure, taught to value it. The Directors have thus stated their cause truly to their friends, and desire, with some anxiety, to abide the result of this appeal to the judgments and enlightened convictions of Christian patriots.

IRISH EVANGELICAL SOCIETY.

NEVER was there greater necessity than at the present time, for steady and persevering effort on the part of the friends of Protestant truth in Ireland, to dispel the darkness resting on the minds of her people, to counteract the renewed efforts put forth by Romanists, and to meet the growing spirit of inquiry which marks many persons in the humbler and middle walks of life; and in this arduous but delightful work, the agents of the Irish Evangelical Society are steadfast and abounding. Some of them are teaching and preaching in the vernacular language of the country, and find a ready entrance into many minds; others are contending, with fidelity and affection, against the errors of popery; and others are engaged, with untiring zeal, in itinerating labours, and ministering, with much encouragement, to the little flocks "over which the Holy Ghost hath made them overseers." Of these statements, illustrations are afforded by the following extracts, made from various journals, recently received by the committee.

"I lectured this evening in the Presbyterian church at ———, on *indulgences*. It will seat about a thousand persons, and was closely filled. There were double rows of forms in the aisles, which were occupied down to the doors, and the passages in the galleries were filled by persons standing. Many Roman Catholics were recognized, and their attention was not less marked than that of their Protestant neighbours. I explained to them the real nature of the case, and particularly showed the true ground of pardon—the blood of Christ which cleanseth from all sin, and the consequent futility of indulgences.

"Held a meeting in the open air, and though the season was unfavourable, the attendance was about 1200, and in spite of strong warnings from the priests, we had many Roman Catholics. After singing and prayer I commenced my discourse on *purgatory*, taking for my text 1 John i. 7. I first proved that all are sinners—then dwelt on the need of an atonement, and on the perfection of that which Christ made on the cross, showing that it left nothing for purgatory to do. I then showed that there were but *two* ways mentioned in Scripture; the broad way to destruction, and the narrow way to life, and no third way leading to purgatory; that this life was the time for pardon, and that death settles our state for ever. This I urged practically, as a motive to repentance and faith; I then sketched the history of purgatory, proving it to be a novelty, examined the texts quoted in its favour, and deduced from them the strongest arguments for Protestant views of the Gospel, and in addition, brought forward a number of passages to demonstrate the immediate blessedness of the righteous after death. For an hour and a half the people remained standing, with riveted attention; no motion or restlessness, not even when a shower came. This was my seventh meeting during the week, but the scene was so exciting that I forgot my fatigue, and was able to speak loud enough to be heard by all."

The devoted servant of Christ from whose journal the above extracts are made, is evidently "a workman that needeth not to be ashamed," nor has he been permitted to labour in vain. On a former visit to the same neighbourhood, some of the most

bigoted Romanists were induced to hear, and a whole family, consisting of eight persons, were led to embrace the truth as it is in Jesus.

The destitution of some parts of the sister isle, and the willingness of the people to hear the Gospel, are thus described by one of our most laborious agents.

"The population of D—— is about a thousand souls. The surrounding country is mountainous, studded with villages and hamlets, interspersed with numerous cabins, the dwellers of which are for the most part wretchedly poor, and ignorant in the extreme. In most parts of the district a book could not be purchased, except at a distance of from 25 to 30 miles, so that nearly all the sources of knowledge are limited to oral instruction. Here God has enabled me to prosecute my labours with increasing prospects of success. Besides our regular Sabbath services in the chapel, and occasional services abroad, twenty places have been regularly visited. When I came to the station three years ago, it was with difficulty we could induce a dozen persons to come to the chapel, once on the Lord's day; now we have two services, and an average attendance of from 30 to 40 adults on each occasion, and our last monthly prayer-meeting for the spread of the Gospel consisted of 35 persons. Two young men in the church are usefully occupied in preaching, without remuneration, in the surrounding villages, with great acceptance. At the out-stations the Lord is blessing the word, and there is a manifest growing attachment to the Gospel. At —— a young man incautiously handling a gun shot his mother, and she died in a few hours. The bereaved family urged me to preach at her wake; I did so in English and in Irish, to many persons. Several Roman Catholics present appeared greatly delighted by hearing the Gospel preached in Irish. During the last three months I visited more sick people than during any similar period of my mission. Some of these have died rejoicing in Christ, others of them have recovered, and are believing in the Son of God and adorning the Gospel, while I have to lament that some who have recovered are now caring for none of these things."

Another agent writes, "The demand for more room has induced the people at B—— to raise a little money among themselves, and erect side galleries in the school, house. This has recently been completed, and affords additional accommodation for about 40 persons. Since this new erection, the house has been filled as usual, every spot being occupied, and I trust that the establishment of our cause in this town, and the word preached to so many souls in the surrounding country, will be productive of much fruit to the glory of God and the spiritual benefit of many."

One of our brethren, who is in labours more abundant, and who finds many discouragements arising from the high church influence of the metropolitan see, in which he labours, is yet enabled to write, "All my mission stations are flourishing. We have numerous openings, crowded houses, and attentive hearers; what can we want more? Nothing but conversions; and I trust that not a few have been induced, by the Holy Spirit honouring my ministry, to yield their hearts to Jesus. After five years' residence in this place, I look with deep gratitude to God to the varied success he has given me. In accepting the pastorate of the church here, I found between twenty and thirty members on the books, and about thirty of a congregation. Now we have almost seventy church members, and a congregation varying from eighty to a hundred and fifty. I have succeeded in opening a very flourishing station at a place called *Slash*, about five miles distance. The wickedness of the place, more than anything else, attracted my attention. On Sunday the 11th instant, I went to it, and found a farm house filled with anxious-looking hearers. At the conclusion of the service, several persons called out, 'O sir, do come back again.' I complied; and announced that in a fortnight I would visit them again. According to appointment I went, and was surprised, on arriving near the place, to see crowds of people hastening to a field, and some carrying chairs, others forms, and all anxious to gain

the field. I preached in the open air. God helped me, and I am persuaded that many a conscience was aroused, many an inquiry suggested, and many a resolution made that God should have all the heart." The self-denying labours of our Scripture-readers are greatly blessed in the various places they visit. One of them says, "Conversing with an intelligent man, light seemed to break on his mind, 'And though,' said he, 'I worship at the mass-house, I believe transubstantiation to be a lie, and would renounce it, but I am in terror of persecution.' In my neighbourhood lives a man, who, when I first spoke to him, believed he could save himself by penance, and that the priests could forgive sins, and perform miraculous cures. As he could not read, I entreated him to hear me read the word of God, in Irish, and as a wise man to judge what I read. He did; and I repeated my visits, and he is now looking to the blood of Jesus Christ to cleanse him from all sin, and having no confidence in what a priest can do for him. This is the work of the Holy Spirit. The families I mentioned in my last journal, who renounced popery, are going on well; reading the Scriptures daily, proving all things, and holding fast that which is good."

These are samples of the interesting contents of the journals received from Ireland. Surely our churches should not hesitate liberally to contribute to the support of the pious and faithful men who are thus testifying the Gospel in benighted Ireland, especially at a period when endeavours to revive the most absurd notions and delusions of the dark ages are made by the adherents of popery. In a large town, in the south of Ireland, the Franciscans are now attempting the *Estatica* described by Lord Shrewsbury. A female is said to be visited from heaven, and to be pierced with the five wounds of the Redeemer, to bleed and die on the Friday, and to rise from the dead on the Sabbath. This pantomime has been acted for some time past, and is devoutly regarded as truth by multitudes of the deluded people, who readily believe that this profane and lying representation of the sufferings and death of the Saviour is a miracle, attesting the heavenly origin of the Roman Catholic faith in general, and giving a Divine sanction to the particular establishment with which it is associated.

COLONIAL MISSIONARY SOCIETY.

THE following report is one of much interest. It sets forth simply, but no doubt accurately, the beginnings and advancement of colonization in a country district of Canada; the discovery of its natural advantages by the first settlers; the increase in the population; the change in the aspect of the country; the acquisition of abundance in rural produce; the bad moral tendencies both of the first hard struggle against the natural difficulties of the unreclaimed forest, and of success in the struggle; the want of religious means, and the inability and unconcern of the people to provide them; the sure spread and activity of erroneous and unqualified preachers where better men are not provided; the plain necessity that the introduction of true religion into colonies must commence, and be for a while supported from without; how great a blessing a faithful ministry must be in the early stages of a colonial settlement; how far too long the effort to provide this blessing for the British colonies has been delayed. All these points come into view in Mr. Connell's unadorned statements. That is, they present a picture of colonial life and necessities. They make the nature and the necessity of Colonial Missions known to their supporters. Let it be added, they indicate that the writer has the true missionary spirit, but that without aid from a society at home, he will be unable to prosecute his labours, and gratify the desires of his heart.

*Report of the Religious State of the Township of Brome, Eastern Canada, from
David Connell, Minister of the Gospel, Brome, November, 1842.*

"In offering a few remarks relative to the religious state of Brome, permit me to do so, by briefly noticing the past and present state, and the future prospects of the place. As regards the past state of Brome, from the best information I can obtain, it is now upwards of *forty-five* years since the first settlers in Brome commenced clearing and cultivating its lands. It was then an entire wilderness, having no road, except a narrow path, marked on each side by a cut on the trees, with scarce a house, and but very few inhabitants in the place. Its fertile land, and many excellent advantages for water, soon became more generally known, and successive families were induced to settle and become its inhabitants. Thus it has continued to increase with settlers, principally from the United States, till the population last year numbered upwards of sixteen hundred souls. The progress of the place has however been slow, compared with that of some other towns, not superior in either locality or quality of lands; and many assign, as a reason for this, the destitution of the Gospel, which has existed in the place from its first settlement till within the last few months. Since the first settlers came into Brome it has greatly changed and improved by cultivation. The wilderness, to a great extent, has become fine cultivated land; good roads and comfortable farm dwellings may now be found everywhere around; but little or no improvement has taken place in the morals or religious advantages of the people. On the other hand, it is to be feared that many, through the absence of Christian example and ordinances, have degenerated from the little interest they had in religion when first they came to this place, till they have become utterly indifferent. When I first visited Brome (October, 1841,) I found in the place four stores, four taverns, and several mills of different kinds; but, alas! no church, no minister of the Gospel of any denomination, not even a *Sunday-school* could be found in the place. A few Christians, however, and persons friendly to religion, I met with, but these are scattered over an extensive country, like sheep without a shepherd. The people I found, although without a minister among them, were not without occasional *preaching*. I was informed that of late they had received visits from Methodist local preachers who had preached to them, and for some years back they had been incessantly harangued by preachers of the doctrine of *Universalism*. As might be expected, among such a people, the *aged*, for the most part, careless and ungodly, the *youth* ignorant and without the opportunity of knowing better, this baneful doctrine had widely spread itself, and had well nigh leavened the whole lump. But in this state of abounding error and ungodliness, I found a few persons who had learned better things, and who had not "bowed the knee to Baal." These had struggled hard against this tide of error, and had used every effort to oppose and suppress it; but the increase of error and wickedness, and no appearance of a minister of the Gospel among them, had almost discouraged them when I first visited Brome. In this state of things what could I do? or what should I have done, but attempt to alleviate and remove these sad privations? I felt that this place had strong claims upon the minister of the Gospel. I saw before me an extensive field of labour, and the prospect of usefulness; and I was thus constrained to comply with the urgent requests of many, who deplore their religious situation, to remain among them, with the hope that in doing so your society would assist me.

"As it is now but little more than a year since my arrival in this place, it cannot be expected that in noticing the present state of Brome, I can represent it in a very different condition from that in which I found it at my first visit. I however rejoice that I am able to say, within this short period, changes of a very pleasing and encouraging nature have taken place. The preaching of the Gospel, I have reason to believe, has in some measure been attended with the pleasing results of converting

some, awakening others, and building up the Lord's people, in the knowledge and love of God. Where I have been able to overtake this extensive field in preaching, I believe there has been a firm check put upon the doctrine of Universalism, to prevent its extension, and the exhibition of the *truth* has settled the minds of many, and led them to take a decided stand against this error. I was not long here before it was resolved by the people to build a place of worship, and a Congregational chapel is now erected. The zeal of our people was the means of stimulating to great exertions a few persons favourable to Episcopacy, and they have now an Episcopal minister, and are at present building an Episcopal chapel. Three Sunday-schools have been commenced in different districts of the country, where I statedly preach with prospects very encouraging. The few believers known to me of Congregational principles have been formed into a Christian church of fifteen members.

"From the above statements some idea of the changes which have taken place may be formed, and how cheering it must be to the Lord's people in this place, in looking back upon past privations, to witness the spiritual advantages at present enjoyed. But let it not be supposed there is now no destitution of the Gospel in this quarter. The above remarks may serve to show the necessity there was for something being done to extend the blessings of the Gospel to this people. But no description can fully represent the destitution of the Gospel which yet exists here, and the necessity there is for more Christian effort and more faithful labourers. Since I came here, new fields, *entirely destitute* of the preached Gospel, have opened to view everywhere around. The township of Dunham, a most flourishing township, which joins Brome, is favoured with the labours of a Methodist minister, the partial labours of a minister in connexion with the Kirk of Scotland, and also of an Episcopal minister. Yet there is much need and encouragement for a Congregational minister. The townships Bolton, Farnham, and Sutton, which also join Brome, are entirely destitute. Their situation and prospects are much similar to those of Brome before my coming. In these townships there is a numerous population, for the most part very ignorant. The people would welcome ministers, and gladly receive instruction; but alas! they are altogether without the means, living strangers to vital godliness and the power of religion upon the heart. There is, however, reason to fear, that in these places very little would at present be done by the people to maintain a minister of the Gospel among them. It may be said, that in proportion to their ignorance they are indifferent about the Gospel, and unwilling to do much towards a minister's support.

"As regards the future I have but little to say. With certainty I cannot speak, but in my opinion there is encouragement for faithful labourers in these destitute places. As the field is large, and there are many *well doing* inhabitants in these parts, it is to be hoped, that were ministers maintained a few years among the people until enlightened and better informed, they would themselves most willingly maintain their minister according to their ability.

"These were my views and hopes in reference to Brome when I first visited the place, and trusting that from your society I should receive the assistance which circumstances required, I was induced to attempt the improvement of the place. I am not, however, without fears, that a few years will transpire before the people will support their minister entirely themselves. This I am led to infer from what was done the last year, and from what may be expected this year. The amount from the people here to support the Gospel last year will not exceed £25, currency, and this year I do not think above £35 or £40 can be depended upon. About this sum, however, I expect they will make up, and I trust there will be a gradual yearly increase. I have endeavoured in the above to give you a correct statement of things, and have only now to say, that if in addition to what is done by the people here, I can receive from your society what will enable me to prosecute my labours comfort-

ably, I do fondly hope the Lord will smile upon this undertaking, and render it a great blessing in extending the Gospel in this destitute country. But if I can have no dependence of this nature, I must, however reluctant I may be, of necessity change my intentions and sphere of labour. Praying that our blessed Lord may order and overrule all things for his own glory,

"Believe me to remain, my dear Sir, yours truly,

"*The Rev. H. Wilkes, Montreal.*"

"DAVID CONNELL."

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

THE CONGREGATIONAL CHURCHES OF NEW ENGLAND.—Since the first article of the present number went to press, the Editor has received documents which have enabled him to compile the following tabular view of our sister churches in the six northern states of the American Union, usually denominated New England, as reported at their General Associations for 1842.

State.	Churches.	Pastors.	Members.
1. Maine	207.....	138.....	18,000
2. Vermont	203.....	103.....	
3. New Hampshire....	158.....	145.....	18,086
4. Massachusetts	400.....	365.....	60,336
5. Rhode Island	16.....	13.....	2599
6. Connecticut	243.....	240.....	40,000
Totals.....	1227	1004	139,021

The churches in the state of Vermont are very small, in consequence of the thinness of the population, or the prevalence of other denominations. Fifty-one have been aided by the Vermont Home Missionary Society, and one hundred are at present without pastors, and have no prospect of enjoying the stated administrations of the word and ordinances. The average number of members is about 135 to each church throughout New England. If we assume that in the state of Vermont, they cannot reckon a higher average than 80 for each church, that will give to the Vermont General Convention, 16,240 communicants, which number, added to the total above, will make the number of brethren in fellowship, 145,261. May the Lord God of their fathers make them a thousand times so many as they are, and bless them as he has promised them. Amen.

In *The New Englander* for January, 1843, we have the following modest, and on the whole, satisfactory estimate of the state of the New England churches. "The past year is not distinguished by any striking degree of prosperity in our churches. Some colleges and some other institutions of learning; some cities and some villages, few compared with the whole number over the wide face of our country, have been the happy scenes of a deep and sanctifying religious interest and influence. Some new churches have been gathered; some that had gone to decay have been reasculated; many new houses of worship have been erected; old houses have been repaired; numerous destitute churches have received pastors; fewer ministers have been dismissed than in some former years; and the ministry has in general been well and cheerfully supported by the people. Union, peace, and fraternal confidence have at no period of our history prevailed to a greater extent among the ministers and churches of New England."

CONGREGATIONAL BOARD: LORD ELLENBOROUGH'S PROCLAMATION.—At the monthly meeting of the Congregational Board, held at the Library, February 14th, 1843,

The Rev. Ebenezer Henderson, D.D., in the chair;

Inter alia, the Rev. J. Blackburn called the attention of the board to the proclamation of Lord Ellenborough, and moved for a committee to retire and propose resolutions expressive of its sentiments thereon. The Rev. Thomas Russell, M.A., seconded the motion, and it was agreed to.

The Rev. J. Burnet, and the Rev. A. Wells, were nominated with the mover and seconder, to be that committee, and they retired accordingly. The committee shortly returned, and presented the following resolutions, which were unanimously adopted.

"I. That the members of this board, as Christian ministers, and supporters of missions to the heathen, have read with deep concern the proclamation of the Governor General of India, on occasion of the recapture and restoration of the gates of the idol temple of Somnauth, which, in the judgment of this board, contains sentiments and language unworthy of a British statesman, manifesting respect for Pagan deities and their worship, stained as they are with impurity and blood.

"This board cannot but consider such proceedings on the part of the public authorities of a professedly Christian people so remarkably raised by Providence to dominion in that region, as highly offensive to Almighty God, calculated to confirm the Hindoos in their attachment to their ancient superstitions, and so to impede the laborious and costly efforts of the British churches in favour of Christian missions among that people, at a time when their own unaided resources seemed insufficient any longer to uphold their falling idolatry.

"And that while this board have no wish to solicit the interference of any government, either to enforce Christianity, or to suppress the idolatry of conquered nations, they cannot, as ministers of Christ, be indifferent to any proceeding, on the part of our rulers, in which they employ the influence and station delegated to them by the public, to advance idolatry and to depreciate Christianity; and, as such a course of proceeding, has been adopted by Lord Ellenborough in his proclamation, this board feel themselves called upon to invite the attention of their fellow-Christians throughout the empire to so flagrant a breach of the trust committed to his lordship, and to request their application to the Legislature to remedy the evil already done, and to prevent the recurrence of any similar act of maladministration.

"II. That the resolution now adopted be put into the form of a petition to both Houses of Parliament, and confided for presentation to such members of both houses as the committee appointed for the arrangement of this business may deem most suitable.

"Wm. Stern Palmer, Secretary."

PROGRESS OF THE LANCASHIRE INDEPENDENT COLLEGE.—It gives us sincere pleasure to record the appointments of the president and tutors of this important institution.

Mr. Charles Peter Mason, B.A., in the University of London' and who, if we mistake not, won with great eclat the Flaherty scholarship at University College, has been chosen to the chair of general literature. The Rev. Samuel Davidson, L.L.D., having withdrawn from the Presbyterian church of Ireland, and resigned his office as professor of biblical criticism in the Royal College of Belfast, has been elected to the same chair in our new college, greatly to the satisfaction of those who know his high scholarship, his amiable character, and his conscientious preference for Congregational church polity. The office of president has devolved most appropriately on the Rev. Robert Vaughan, D.D., pastor of the church at Kensington, and formerly professor of history in University College, London. All who have the happiness

to know the varied learning, and the philosophical acuteness, the manly yet Christian temper of our honoured brother, and his warm attachment to the great doctrines of the Reformation, will rejoice that our friends in Lancashire have secured such a president. We understand also that the committee have unanimously resolved, "That the expenses of the board of the students in this institution, in all cases where neither the candidates nor his friends are able to provide for them, be derived from other sources than the ordinary funds of the college; and for which sufficient provision is intended to be made." But in explanation of the above resolution, the committee deem it right to say, that, besides the assistance which particular churches are expected to render to young men recommended by them, steps are about to be taken in order to the formation of an Education Society, in connexion with the college, whose funds they hope will prove sufficient to meet all eligible cases brought before them, *not otherwise provided for*. We believe that the college will be ready in the early part of the approaching summer.

NEW CHAPEL IN WESTERN CANADA.—A Congregational church (as our brethren call their places of worship) was opened at Boulton's Valley, Albion, Home District, on December 15th. It is a handsome well-built edifice of unburnt bricks—and stands on a beautiful and convenient elevation. Large congregations attended the services, when the Rev. W. Hayden, of Cobourg, preached in the morning, and the Rev. J. Roaf in the afternoon. This place is at present supplied with evangelical ministrations by the Rev. S. Harris of Vaughan; but it is hoped that ere long it will be the centre of operations for some other minister.

ORDINATIONS, ETC.

ORDINATIONS AND SETTLEMENTS IN WESTERN CANADA.—On 23rd November last, Mr. James Vincent (who was sent to Canada by the Colonial Missionary Society, about two years back, in order to finish his preparatory duties in the Upper Canada Congregational Academy,) was ordained to the pastoral office in the Congregational church of New Market, Home District. The Rev. L. Kribs was suddenly called upon in the absence of Rev. W. O. Wastell, to give the introductory discourse, which he did in a most effective manner. The Rev. J. Roaf offered the ordination prayer; the Rev. S. Lillie gave the young minister a very excellent charge; and the Rev. S. Harris gave the outline of a discourse to the people. Mr. Vincent's labours at New Market are very acceptable, and already to some extent useful. If he realize all the happiness and success that his friends and ministerial brethren expect for him, he will be a highly favoured minister of the Lord Jesus Christ.

On Wednesday, the 28th December, the Rev. S. King (late of the Upper Canada Congregational Academy,) was ordained at George Town, in Esquimaux, Gore District. A vast audience assembled on the occasion, and the solemnities took place in the Methodist chapel. The Rev. J. Roaf delivered a discourse on "Ordination." The Rev. A. Lillie asked of the minister and church the usual questions. The Rev. J. Nall, of Burford, offered the prayer of designation, and a large number of ministers joined in "the laying on of hands." The Rev. S. Harris, of Vaughan, gave the young minister a faithful and able charge, and the Rev. W. P. Wastell, of Guelph, preached to the people with power. The beloved young brother thus ordained has a very laborious sphere; but he will have all needed grace if he remember the adage, "*Bene crasse est bene studuisse*."

The Rev. James Drummond, late of Ratcliffe, London, has commenced his ministerial labours at Brockville, under circumstances which more than justify the hope of speedy and enlarged success.

On Wednesday evening, June 18th, the Rev. Thomas Gardner Lee, who has, for some time past, successfully laboured in Chorlton Town Hall, was publicly recognized as the pastor of the Independent church assembling in New Windsor Chapel, Salford, Manchester. The Rev. James Guyther read the Scriptures and prayed; the Rev. James Griffin delivered the introductory discourse on the nature, character, and government of a Christian church; the Rev. Dr. Halley proposed the usual questions, and received the most satisfactory replies; after which he affectionately commended the newly-elected pastor and his charge to the special blessing of the great Head of the church; the Rev. Richard Fletcher then addressed them both on their respective duties and responsibilities, from Heb. xiii. 17; and the Rev. John Birt concluded with prayer. The attendance was excellent, and the whole service peculiarly appropriate and impressive; and there appears every reason to hope, that the cause of God will revive and prosper again in this interesting sphere for unwearied exertion and devoted zeal.

The Rev. A. J. Morris, of New Windsor, Manchester, was recognized as the pastor of the Congregational church, Holloway, Middlesex, on Wednesday, Feb. 8th. The Rev. Thomas Lewis read the Scriptures and prayed; the Rev. J. H. Godwin delivered the introductory discourse; the Rev. Caleb Morris asked the questions; the Rev. John Blackburn offered the special prayer; and the Rev. Thomas Binney addressed the pastor and the people, and concluded with prayer. The Rev. Messrs. Foster, of Highgate, and Ford and Hollis, of Islington, took parts in the service.

PROPOSAL FOR A MANIFESTATION OF UNION AMONG EVANGELICAL CHRISTIANS.

As in the providence of God it has devolved on the Congregational brethren to take the initiatory measures in a movement which we trust may be for the glory of God and the welfare of his church, it may be expected that in this journal should appear some report of its progress. The following circular letter is the result of various proceedings taken by the Committee subsequent to the meeting of the Congregational Union at Liverpool.

"February 6th, 1843.

"REV. AND DEAR SIR.—We address you on the deeply interesting subject of Christian Union with feelings of sincere personal respect; and are sure you will receive our communication in the spirit of brotherly candour and love. We respectfully assure you that our purpose in addressing this letter to many honoured brethren is limited to obtain a free conference on this equally important and delightful subject, with a strong hope that such a meeting will place the design on a just and firm basis, and advance it to the credit and maturity necessary before more public proceedings can be appropriately adopted.

"The unity of Christians is the will of Christ,—and not merely a unity secretly existing and cherished in the hearts of individual Christians severally, but a unity presented impressively to the observation of the world.

"Such unity has not yet been attained and exhibited. Authority has failed to secure it by enforced ritual uniformity. Liberty has not reached it by the path of free inquiry. Failure on this cardinal point has been the opprobrium and the weakness of Christendom from the earliest ages.

"Yet union among Christians is the aspiration and desire of every truly Christian heart. Whatever at any period is done to promote it, is so much gained to the cause of truth and goodness. Union among Protestant Evangelical Christians is the obvious and special exigency of these remarkable times. God is moving many minds to desire union, to attempt union. This is auspicious and hopeful. The favourable season should be seized, and improved with promptitude of effort and prayer.

"Protestant Evangelical Christians may unite, and exhibit unity, as they have never yet done. This is essential to the success of their struggle against the great apostasy, in which their weakness is their apparent division—its strength is its apparent oneness. But they can unite only on the ground of truth and faith. A united recognition of some common truth must be the basis and bond of their union. Yet to agree in framing a symbol of primary doctrines, in a declared assent to which their union might commence and consist, may not be practicable. The attempt may not be desirable.

"But all denominations of Evangelical believers may surely unite on the ground of their declared and known views of truth. Their symbols, their practices, their sentiments are before each other, and before the world. These denominations might severally avow their unaltered attachment to their distinctive, as well as to their common, views of truth. They might declare that while unavoidably regarding each other in error on all points of mutual difference, they joyfully recognized the common truth of their far more extensive, far more important points of agreement. These several denominations might thus fraternize, and avow, on the ground of a discerned and acknowledged concord in the great essentials of truth, a mutual acknowledgment of each other as true churches of Christ, and the regular ministry in each, in all, as a true ministry of Christ.

"How reasonable and safe were this! How salutary and strengthening! What an element of power would it be among all the Christian communities thus brought to a harmonious and joyful mutual recognition! What a voice of power would proceed from such a union against all enemies of the truth! How would Christ, the Master, smile on this accomplishment of his own prayer, this fulfilment of his own design!

"The undersigned are deeply anxious to foster and expand the design of union on this basis. It commends itself to their judgment as practicable, to their hearts as delightful. That it does not include all that is desirable, is at once conceded. That the attainment of even this measure of union would encounter many difficulties, is of course perceived and felt. But there must be commencement and trial, or nothing can be done.

"With respect and affection therefore, the undersigned invite your attendance at a meeting for the promotion of this blessed design, to be held in the Wesleyan Centenary Hall, Bishopsgate Street, on Monday, the 20th instant, at eleven o'clock. The meeting is proposed for free conference and prayer only, as a strictly preliminary proceeding. The basis suggested above will be entirely open for discussion. It may be matured, or another more satisfactory may be suggested. The general design may be advanced by counsel, devotion, and stimulated brotherly affection. Should even the proposed meeting end in disappointment, it will still be attended with profit and joy. It will still be well that it has been in our hearts. So blessed is truly Christian union, that even unsuccessful efforts to attain it are their own reward.

"We are, Rev. and Dear Sir, truly yours,

"With Christian respect and regard,

"JAMES HAMILTON,	"JOHN LEIFCHILD,
WILLIAM BUNTING,	F. A. COX,
JAMES SHERMAN,	JOHN BLACKBURN,
W. S. PALMER,	ALGERNON WELLS."
ROBERT REDPATH,	

This document was sent to several leading ministers connected with seven or eight denominations of Christians, and a large and influential meeting took place accordingly.

The Rev. Richard Reece, the senior minister of the Wesleyan Methodist Connexion, was called to preside, and the Rev. Dr. Candlish, of St. George's, Edinburgh,

commenced the proceedings with a most comprehensive and touching prayer. The Rev. A. Wells, as one of the secretaries of the Union, explained the providential circumstances which had led the Congregational brethren to take a leading part in this business, and then informed the brethren that they now resigned the object for the future to the wisdom and prayers of that company.

The meeting was then addressed on various parts of the question, by the Rev. J. Clayton, M.A., Dr. Vaughan, Dr. Burder, Rev. J. A. James, Dr. Candlish, Rev. J. Cumming, M.A., Rev. J. H. Hinton, M.A., Dr. Cox, Rev. W. M. Bunting, Rev. P. Latrobe, Rev. J. Alder, Dr. Leifchild, and others.

All appeared impressed with the responsibility and importance of the overture, and after a conversation, which continued for nearly four hours, a provisional committee was appointed to propose certain resolutions, and to convene another and a larger meeting. We have made this statement on our own responsibility, as we know that information is earnestly desired by many on the subject, and that this statement may strengthen their desires, and quicken their prayers for the more close union of all them that "hold the Head"—Christ Jesus.

BRIEF NOTES ON PASSING EVENTS.

THE Imperial Parliament commenced another session on Thursday, February 2nd, having been opened by commission in consequence of the delicate circumstances of her Majesty. The Royal Speech, together with the debates of both Houses, will supply more topics of interest, directly or incidentally, than we have space briefly to notice.

The treaty with the UNITED STATES was the first topic of congratulation, but discoveries have been made respecting the original boundary, as marked on the map by the pen of Benjamin Franklin himself, which lead to the conclusion that Mr. Webster, not much to the credit of American diplomacy, had misled and fairly overreached Lord Ashburton. The case also of fugitive slaves who escape from the Southern States to Canada is likely to excite new and angry discussions on the 10th Article. Nelson Hacket, a runaway slave, has been arrested in Upper Canada on a charge of felony by the British governor, and given up to the governor of Arkansas. Such a proceeding has a threatening aspect upon the destiny of thousands of such refugees; and this act of Sir Charles Bagot has produced some warm discussions in the Canadian legislature, and great dissatisfaction in the Upper Province.

The peace with CHINA is a second topic of congratulation which has been echoed by the votes of both houses, thanking the officers and men of the united service engaged in the late war. It is, indeed, a source of satisfaction to know that the British colony at Hong Kong is prospering, and that our missionaries are actively engaged in their blessed work. Great excitement prevails in the De Propaganda Fide at Rome respecting China, and to stimulate the zeal and prayers of the faithful, it is stated, that a glorious miracle of the apparition of our Lord in the presence of a great multitude of the faithful, and of the infidels, has occurred! The Propaganda have appointed forty missionaries, some of whom are Jesuits, to go to Peking, as it is reported that the emperor will grant toleration to the Catholics, if not embrace their religion himself!

The Christian population of SYRIA, it is stated, are to be protected by negotiations concluded with the Porte by her Majesty and her allies. The bigotry of the Turks, and the bitter jealousies of Greeks and Latins, will render this no easy task. Indeed, it is reported, that the building of the English church at Jerusalem is stopped by orders from Constantinople, and that the Bishop Alexander has applied to our ambassador there for redress with but small chance of success!

The termination of the military operations in AFGHANISTAN was, of course, referred to, and Parliament have since voted thanks to Lord Ellenborough and his

military subordinates. It is deplorable to think that the representatives of the people of Great Britain should have passed so lightly over the outrages committed by our soldiery. Sir Henry Hardinge stood forward to deny the cruelties that have been charged upon the army.

But we presume no man can deny that Ghuznee was occupied without resistance, and yet the city as well as the citadel and military works were devoted to the flames, and that 10,000 men, women, and children saw their homes consumed by fire, during three days' conflagration, on the approach of winter. Three other principal cities, Cabul, Ishalif, and Jellalabad were also reduced to ashes, but their smoke has gone up before God, who will "requite" cruelty and wrong, by whomsoever perpetrated. The destruction of the tomb of Sultan Mahmood also was a needless insult offered to our Mussulman subjects, while it tempted his lordship to the restoration of the gates of the Hindoo temple of Somnauth, than which there was never so trumpery a piece of pantomime, acted by any representative of the British crown. Lord Ellenborough's idolatrous proclamation is to become the subject of parliamentary discussion, and we rejoice to see that Sir Henry Inglis's Christian zeal rises superior to his party preferences, and that he is prepared to reprobate in the terms it deserves that most impolitic and inflated document.

Her Majesty expresses her regret at the deficient revenue, and the causes of that deficiency have led to five nights' debate on the great and general distress which still continues to afflict this country. At the close of this protracted discussion, Sir Robert Peel replied to Mr. Cobden, as if he had threatened with him personal danger. This, with the recent assassination of Mr. Drummond, the private secretary of Sir Robert Peel, in mind, produced a scene of intense excitement in the house. The stir was doubtless augmented by a reference which Lord Brougham had made in the upper house to a speech of the Rev. R. S. Bailey, pastor of the Independent Church assembling at Howard's Street Chapel, Sheffield, delivered at an Anti-Corn-Law League meeting, in which his lordship surmised that assassination was rather excited than discouraged. We think Mr. Bailey's remarks were intemperate and unadvised, but as to the imputation that he or Mr. Cobden thought lightly of assassination, we regard it as a well feigned trick, got up to meet the powerful attack of that honest senator, upon the class system of legislation which is rapidly undermining our national prosperity. Various other topics are before parliament that require to be watched by the faithful guardians of Nonconformist interests:—Church Extension, Health of Towns' Bill, Ecclesiastical Courts' Bill, &c.

The affairs of the church of SCOTLAND, which are approaching a crisis that a few months may terminate, have been mentioned in parliament, but we have no room for any other remarks. This, however, we must say, that it would give us sincere pleasure to see our churches uniting in meetings for especial prayer, "on the state of the nation," which appears at this time to require a much larger portion of humility and prayer, than at the present time is exercised, at least publicly, by any class of Christians amongst us.

ANSWERS TO CORRESPONDENTS.

Favours have been received from Rev. Dra. Clunie and Hoppus.

Rev. Messrs. Edward White—J. Brierley—George Taylor—Isaac Jennings—J. G. Pigg—A. J. Morris—R. Ferguson—O. T. Dobbin—T. Timpson—G. B. Kidd—Joseph Ketley—Charles Payton—J. K. Foster.

Messrs. D. Benham—Joshua Wilson—S. Parminster.

A Congregationalist—A. A.—W. F.—W. S.

The Editor will be happy to receive the paper Mr. Brierley has proposed.

Mr. Parminster's article will appear.

